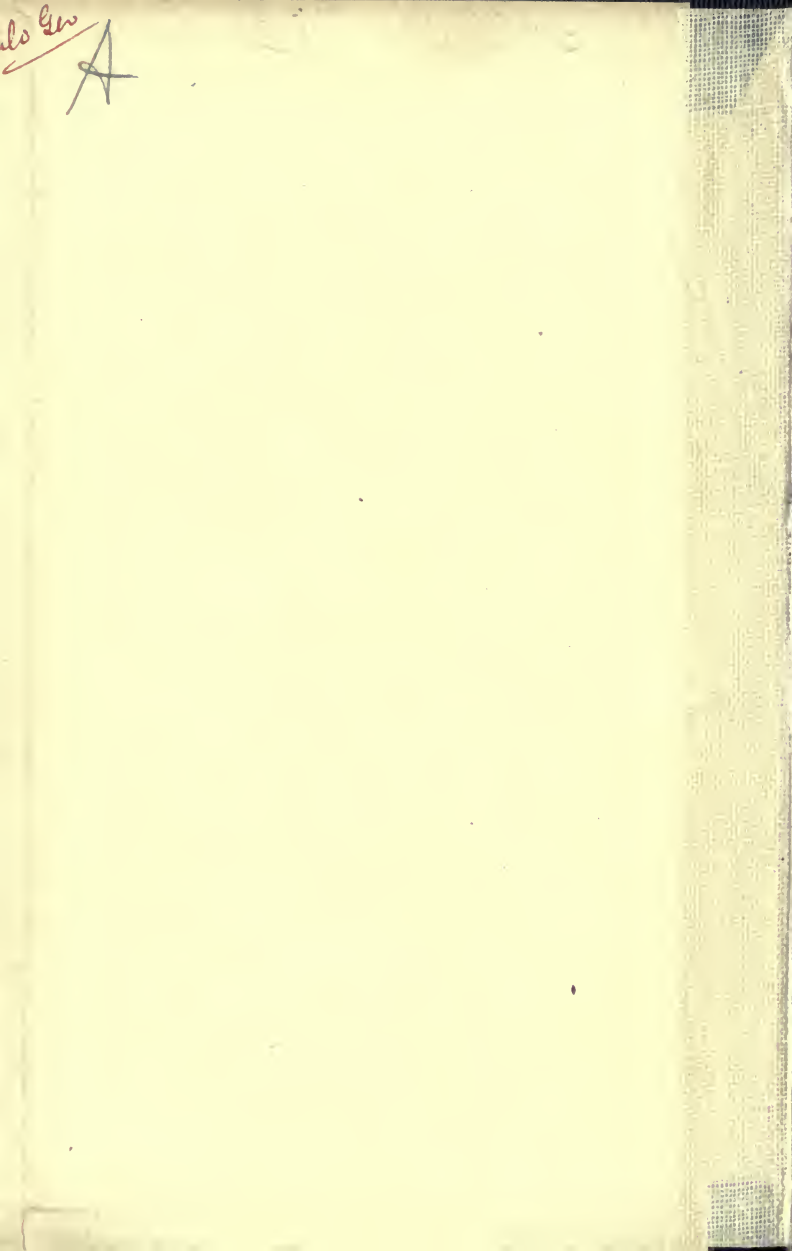
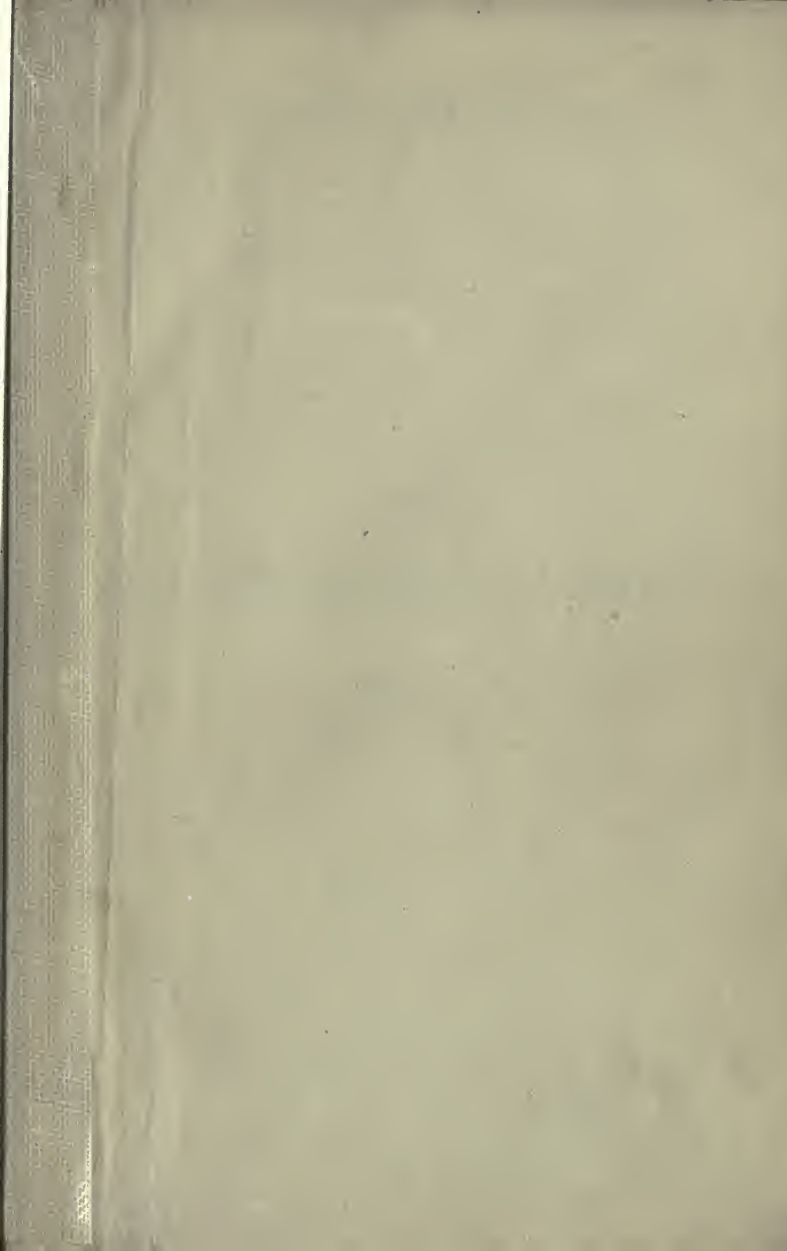










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AN
OLD HIGH-GERMAN PRIMER

WRIGHT

London
HENRY FROWDE



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Clarendon Press Series

AN

OLD HIGH-GERMAN PRIMER

WITH

GRAMMAR, NOTES, AND GLOSSARY

BY

JOSEPH WRIGHT, PH.D.

Oxford

AT THE CLARENDON PRESS

1888

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P R E F A C E.

IN an elementary book like the present it is, of course, impossible even to state all the phenomena of sound-change peculiar to the Old High-German language as a whole, especially when one attempts to make a discrimination between the Upper German and Upper Franconian dialects. I have, however, endeavoured to bring within a comparatively small compass all the really more important features of the language, and fully believe that the beginner who conscientiously works through the book, will have acquired such a sound elementary knowledge of the language as will enable him to pursue his further study of German with little difficulty, whether from a literary or a purely linguistic point of view. In the MHG. primer many forms were left unexplained which beginners would, no doubt, like to have seen explained. There I mentioned such OHG. forms only as were absolutely necessary for the understanding of the Accidence, intentionally reserving the rest for the present little book. In fact, MHG. grammar will cause little or no difficulty to a student possessing a mere elementary knowledge of OHG.

I trust that these two little books—imperfect and incomplete as they are—will contribute something towards furthering the scientific study of German in England, and fostering among our countrymen a love for that great store of mediæval literature of which the German nation is justly proud.

In conclusion I gratefully acknowledge my obligations to Braune's *Althochdeutsche Grammatik*, Halle, 1886, and to the same author's *Althochdeutsches Lesebuch*, Halle, 1881, a new edition of which is to appear shortly.

J. WRIGHT.

OXFORD: *May*, 1888.

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GRAMMAR.

INTRODUCTION.

§ 1. By Old High German (OHG.) we mean the High German language from the beginning of its earliest monuments in the eighth century up to about the end of the eleventh century. This book treats principally the language as it obtained in the ninth century.

§ 2. OHG. forms one member of the West Germanic division of the Germanic (Teutonic) branch of the Indo-Germanic family of languages.

The Germanic branch consists of:—

I. Gothic.

II. Old Norse (Scandinavian), which is sub-divided into two groups:—

East Norse, including Swedish, Gutnish, and Danish.

West Norse, including Norwegian and Icelandic.

III. West Germanic, which is composed of Old English (OE.), Old Frisian, Old Saxon (OS.), sometimes called Old Low German, Old Low Franconian (Old Dutch), and Old High German.

§ 3. In OHG. we have to distinguish three dialect groups:—

I. Upper German (UG.), spoken in the highlands of South Germany, and consisting of the Alemanic and Bavarian dialects.

II. Upper Franconian, consisting of East Franconian (the dialect spoken in the old duchy of Franconia Orientalis) and

Rhenish Franconian (the dialect of the old province of Franconia Rhenensis).

III. **Middle Franconian**, the dialect spoken along the banks of the Moselle and of the Rhine from Coblenz to Düsseldorf.

This book is chiefly confined to the dialect groups I and II.

PHONOLOGY.

CHAPTER I.

ALPHABET AND PRONUNCIATION.

§ 4. The OHG. monuments were written in the Latin alphabet.

Vowel length was either entirely omitted in writing, or was represented by doubling the respective vowel; but sometimes also by using the accents (^, '). The sign ¯, placed over vowels, is here used to mark long vowels.

A. THE VOWELS.

§ 5. The OHG. vowel-system was represented by the five elementary letters **a, e, i, o, u**, and the digraphs **ei, ie** (**ea, ia**), **io** (**eo**), **iu, ou** (**au**), and **uo** (**ua**), the latter having the value of diphthongs.

NOTE.—For **i** the symbol **y** was occasionally employed, otherwise **y** occurred in loan-words only.

§ 6. All the simple vowels had both a short and a long quantity.

The short vowels **a, i, o, u**, and the long vowels **ā, ē, ī, ō, and ū**, had nearly the same pronunciation as the corresponding OE. vowels. **e** had a twofold pronunciation, which is still kept apart in many New High German (NHG.)

dialects, according as it represented a primitive Germanic *e*—cp. e.g. OE., OS., OHG. *beran* (*to bear*), beside Greek *φέρω*, Lat. *fero* (*I bear*)—or an *e* which arose from the *i*-umlaut of *a* (§ 20), as Nom. sg. *gast* (*guest*), pl. *gesti*; *nerien* (*to save*) from **nazjan*. In the former case *e* had an open sound approaching that of *a*, and is generally written *ē* in grammatical treatises, in order to distinguish it from the umlaut-*e*, which had a close sound approaching that of *i*.

The following key-words will be of use, as giving an approximate pronunciation, to those unacquainted with Old English.

<i>a</i>	as in NHG. <i>mānn</i>	<i>man</i> (<i>man</i>).
<i>ā</i>	„ ENGL. <i>father</i>	<i>hāhan</i> (<i>to hang</i>).
<i>ē</i>	„ „ <i>hat</i> (OE. <i>æ</i>)	<i>hēlfan</i> (<i>to help</i>). <i>hāpan</i> <i>gast</i>
<i>e</i>	„ FR. <i>été</i>	<i>gesti</i> (<i>guests</i>).
<i>ē</i>	„ NHG. <i>reh</i>	<i>sēla</i> (<i>soul</i>).
<i>i</i>	„ ENGL. <i>it</i>	<i>wizzan</i> (<i>to know</i>).
<i>ī</i>	„ NHG. <i>ihn</i>	<i>mīn</i> (<i>my</i>).
<i>o</i>	„ ENGL. <i>not</i>	<i>got</i> (<i>God</i>).
<i>ō</i>	„ NHG. <i>so</i>	<i>hōh</i> (<i>high</i>).
<i>u</i>	„ ENGL. <i>full</i>	<i>gibuntan</i> (<i>bound</i>).
<i>ū</i>	„ „ <i>food</i>	<i>hūs</i> (<i>house</i>).
<i>ei = e + i</i>	„ <i>stain</i>	<i>stein</i> (<i>stone</i>).
<i>ie = i + e</i>		<i>riet</i> (<i>advised</i>).

The remaining diphthongs *ea* (*ia*), *io* (*eo*), *iu*, *ou* (*au*), *uo* (*ua*), will present no difficulties to the learner who has mastered the key-words to the short vowels in the above table.

NOTE.—The OE. *e*, which arose from the *i*-umlaut of *a*, is generally regarded as having been an open *e*-sound, but without sufficient basis. A thorough investigation of all the living English dialects might possibly lead to a final settlement of this difficult point of OE. phonology.

B. THE CONSONANTS.

§ 7. The OHG. consonant-system was represented by the following letters:—**b**, **c**, **ch**, **d**, **f**, **g**, **h**, ***j** (**i**, **e**, **g**), **k**, **l**, **m**, **n**, **p**, **q**, **r**, **s**, **t**, **th** (**dh**), **u** (**v**), ***w** (**uu**, **u**, **uv**, **vu**, **vv**), **x**, **z**.

The letters **b**, **d**, **k**, **l**, **m**, **n**, **p**, and **t** had nearly the same values as in English. The remaining letters require special attention.

c had a twofold pronunciation. It had the sound of our *k* finally and before the guttural vowels **a**, **o**, **u**, and before consonants, as *tac* (*day*), *corn* (*corn*), *cund* (*known*), *cleini* (*pretty*). Before the palatal vowels **i**, **e** (except in the combination **sc**) it had the sound of **ts**, like NHG. **z**, as *lucil* (*little*), *ce* (*to*). But, on the other hand, *sceidan* (*to sever*), where **sc** was pronounced like the *sch* in the English word *school*.

ch mostly represented a single (guttural spirant) sound like the **ch** in NHG. or in Scotch *loch*, as *sprēchan* (*to speak*). In Upper German monuments it was also used to express the affricata **kh**, i.e. **k** + the *ch* sound in Scotch *loch*, as *khorn* (*chorn*) (*corn*). See § 60.

f had a twofold pronunciation according as it represented a Germanic **f** or **p**; cp. e.g. OHG. *fater*, OS. *fadar*, OE. *fæder*, Gothic *fadar* (*father*) with OHG. *slāfan*, OS. *slāpan*, OE. *slāpan*, Gothic *slēpan* (*to sleep*). In the former case it was labio-dental, and in the latter bilabial. **f** = prim. Germ. **f** was often written **u** (**v**) initially, and medially between vowels, as *varan*, OE. *faran* (*to go*), *zwīval*, Gothic *tweifls* (*doubt*).

g, when it represented prim. Germ. **g**, or rather prim. Germ. **ǵ**, had the sound of our *g* in *got*, as OHG. *tag*, OS. *dag*, OE. *dæg* (*day*); OHG. *guot*, OE. *gōd* (*good*). But

when it stood for prim. Germ. *j*, it was a spirant and had nearly the same sound as the *y* in English *yet*, as *genēr* (*jenēr*), Goth. *jáins* (*ille, yon*); *herige* (*herie*), Goth. *harja*, Dat. sing. of *heri* (*army*).

h, initially and medially between vowels, had the sound-value of our *h* in *hat*; finally and medially before consonants it was the guttural spirant *ch* (see *ch*), as *habēn* (*to have*), *sēhan* (*to see*); *hōh* (= NHG. *hoch*) (*high*), *naht* (= NHG. *nacht*) (*night*).

**j* (that is *i* in the function of a consonant) did not occur in OHG. manuscripts, but was represented by *i* (*e, g*). It had nearly the same sound-value as the *y* in English *yet*, as *nerien* from **nazjan* (*to save*); *hirteo*, Goth. *haírdjē*, Gen. pl. of *hirti* (*shepherd*); *genēr* (*jenēr*), Gothic *jáins* (*ille, yon*).

q occurred only in combination with *u* as in English.

r was a trilled sound in all positions as in Scotch, as *rēht* (*right*), *bēran* (*to bear*), *fart* (*way*), *fagar* (*beautiful*).

s was a voiceless spirant in all positions like the *s* in English *sit*, as *sunu* (*son*), *kiosan* (*to choose*), *kōs* (*I chose*).

th (*dh*) seems in the ninth century to have been a voiced interdental spirant like the *th* in English *then*, as *thenken* (*to think*).

u (*v*). Single *u* (*v*) was frequently written for Germanic *f* (see *f*), as *uaran*, *varan* (*to go*). It was also employed, especially after consonants and before the vowel *u*, to express *u* consonant, i.e. English *w*, as *suarz* for *suuarz* (*black*), *uurdun* for *uuurdun* (*they became*).

**w* (i.e. *u* in the function of a consonant) did not occur in OHG. manuscripts, but was generally represented by *uu* (*uv, vu, vv*), and had the sound-value of English *w* in *wit*.

CHAPTER II.

THE PRIMITIVE GERMANIC VOWEL-SYSTEM.

§ 13. The prim. Germanic language had the following vowel sounds :—

Short vowels a, e, i, o(?), u

Long „, æ, ē, ī, ō, ū

Diphthongs ai, au, eu.

NOTE.—1. Although pre-Germanic o uniformly became a in accented syllables, e.g. OHG., OS. *gast*, Goth. *gasts* (*guest*) = Lat. *hostis*, (*enemy, stranger*), yet it is not certain that o did not exist in unaccented syllables, cp. e.g. such forms as OHG. *tago-lih* (*daily*), etc. Pre-Germanic ā and ō fell together in ō already in prim. Germanic; cp. e.g. Lat. *frāter*, with OE. *brōðor*, OS. *brōðar*, Goth. *brōþar* (*brother*); Lat. *māter*, with OE. *mōdor*, OS. *mōdar* (*mother*): Gr. Doric *πῶς* with OE., OS. *fōt*, Gothic *fōtus* (*foot*).

2. æ had an open sound like that in English *there*, and corresponded in quality with OHG. ē, while ē had a close sound like e in NHG. *reh* (*roe*), and corresponded in quality with OHG. e, see § 6.

3. In comparing Gothic forms with those of other Germanic languages, it must be observed (1) that Gothic changed every old e to i, and then old i and the i which arose from e both became e (written aī) before r and h; (2) that the o, which arose from u (§ 18), became u again, then this u along with the u which had remained unchanged, became an open o (written aú) before r and h; (3) that ī was written ei in Gothic.

§ 14. This system underwent various modifications during the prim. Germ. period, i.e. before the parent language became differentiated into the various separate Germanic languages. The most important of these changes were :—

§ 15. a + rχ became āχ, as OHG., OS., Gothic *fāhan* (*to seize*) from **farχanan*, cp. Lat. *pangō*, *pāx*. Every prim. Germ. ā in accented syllables was of this origin.

§ 16. *e* became *i* under the following circumstances:—

(1) Before nasal + consonant, as OHG. *wint*, OE. *wind*, O. Icel. *vindr*, Goth. *winds* (*wind*), cp. Lat. *ventus*. This *i* became *ī* under the same conditions as those by which *a* became *ā* (§ 15), as OHG. *dīhan*, OS. *thīhan*, OE. *ðēon*, Goth. *þeihan* (*to thrive*), from **þirχanan*, older **þerχanan*; cp. the p.p. OS. *ge-thungan*, OE. *ge-ðungen*. This explains why OHG. *bintan* (*to bind*), and *helfan* (*to help*), belong to the same ablaut-series.

(2) When followed by an *i*, *j*, or *ī* in the same or the next syllable, as OHG., OS., Goth. *ist*, OE. *is* (*is*), from **isti*, older **esti*, cp. Gk. *ἔστι*; OHG., OS., OE. *stīgan*, O. Icel. *stīga*, Goth. *steigan* (read *stīgan*), (*to ascend*), from **stiigan*, cp. Gk. *στρίχω*; OHG. *irdīn* (*earthen*), beside *ērda* (*earth*); OHG. *mitti*, OS. *middi*, OE. *midd*, O. Icel. *miðr*, Goth. *midjis* (*middle*), from original **medhjos*, cp. Lat. *medius*. OHG., OS. *bēran* (*to bear*), beside pres. 3. sg. OHG. *birit*, OS. *birid*, from original **bhéreti*, through the immediate stages **béredi*, **beridi*, **bírid(i)*, see §§ 43, 51.

(3) In unaccented syllables, Nom. pl. OE. *fēt*, older *fœt*, O. Icel. *fœtr* (*feet*), from **fōtiz*, older **fōtez*, cp. Gr. *πόδες*, Lat. *pedes*. The Nom. pl. OHG. *fuozi*, OS. *fōti*, Gothic *fōtjus* were new formations; OHG. *iz*, imper. 2. sg. (*eat*), from **iti*, cp. Lat. *ede*.

§ 17. *i*, followed by *a* or *o*, in the next syllable, became *ē* when not protected by an intervening *i* or *j*, as OHG., OS., OE. *wēr*, O. Icel. *vërr* (*man*), cp. Lat. *vir*. In historic times, however, this law has an exceedingly great number of exceptions owing to the separate languages having levelled out in various directions, cp. e.g. OHG. *quēc*, beside OE.

cwic, O. Icel. *kvikr* (*quick, alive*), the same word as Lat. *vivos* (*vivus*); OHG. *lëbēn*, beside OE. *libban*, O. Icel. *lifa* (*to live*), etc.

§ 18. *u*, followed by an *a* or *o* in the next syllable, became *o*, except when protected by a following nasal + consonant or an intervening *i* (*j*), cp., on the one hand, OHG. *giholfan*, OS. *giholpan*, OE. *geholpen*, Gothic *hulpans* (§ 13, note 3), the p.p. of *hëlfan* (*to help*), beside OHG. *gibuntan*, OS. *gibundan*, OE. *gebunden*, O. Icel. *bundenn*, Gothic *bundans*, the p.p. of *bintan* (*to bind*); and, on the other hand, OHG. *got*, OS., OE. *god* (*God*), from an original neuter form **ghutóm*, beside OHG. *gutin* (*goddess*); cp. further OHG. *hucken*, OS. *huggian*, Gothic *hugjan* (*to think*).

Every prim. Germ. *o* in accented syllables was of this origin.

u became *ū* under the same circumstances as those by which *a* and *i* became *ā* and *ī*, as pret. sing. OHG. *dūhta*, OS. *thūhta*, OE. *þūhta*, Gothic *þūhta*, OHG. inf. *dunken* (*to seem*), related to O. Lat. *tongēre* (*to know*).

§ 19. The diphthong *eu* became *iu*, when the following syllable contained an *i* (*j*), cp. § 16, 2, and *eo* when the following syllable contained an *a* or *o*, cp. § 18. On these differences rested, e.g. OHG. pres. 3. sg. *kiusit* (OE. *cīest*), beside infin. *keosan* (*kiosan*), OE. *cēosan* (*to choose*); *leoht* (*lioht*) (*light*), beside *liuhten*, from **liuhtjan* (*to light*); *teof* (*tiof*) (*deep*), beside *tiuƿi* (*depth*), etc.

From what has been said in §§ 15–19 it will be seen that the prim. Germ. vowel-system had assumed the following shape before the dissolution of the Germanic parent language:—

Short vowels	a, e, i, o, u
Long	,, ā, æ, ē, ī, ō, ū
Diphthongs	ai, au, iu, eo.

The further development of these sounds in OHG. will be briefly discussed in the following chapter.

CHAPTER III.

THE OHG. DEVELOPMENT OF THE GENERAL GERMANIC VOWEL-SYSTEM.

A. THE SHORT VOWELS OF ACCENTED SYLLABLES.

§ 20. Before entering upon the history of the various vowels we shall here define and illustrate umlaut (mutation), a phenomenon of frequent occurrence in OHG.

By Umlaut is meant the modification of an accented vowel through the influence of an *i* (*j*) in the following syllable.

The only vowel which underwent this modification in OHG. was *a*, which became *e* (§ 6). Examples: *ferit* (*goes*), inf. *faran*; Nom. pl. *kelbir* (*calves*), *gesti* (*guests*), beside Nom. sg. *kalb*, *gast*; *brennen* (Gothic *brannjan*) (*to burn*); *heri* (Gothic *harjis*) (*army*); *lengi* (*length*), beside *lang* (*long*), etc.

a.

§ 21. Germanic *a* generally remained unchanged in OHG., as OHG., OS., OE., Goth. *faran* (*to go*); OHG., OS. *gast*, Goth. *gasts* (*guest*); OHG. *bant*, OS., Goth. *band*, pret. 1. 3. sing. of *bintan* (*to bind*).

§ 22. **a** became **e** when followed by an **i** (**j**) in the next syllable, for examples see § 20. This **i**-umlaut of **a** did not, however, take place in the following cases:—

1. Before **ht**, **hs**, or consonant + **w**, as **maht** (*power*), pl. **mahti**; **wahsan** (*to grow*), pres. 3. sg. **wahsit**; **bi-scatwen** from **scatwjān* (*to shade*).

2. In Upper German before **l** + consonant, before **hh**, **ch** (= Germanic **k**), and often before **r** + consonant, as UG. **haltit** beside UFr. **heltit** (*holds*); UG. **sachit** besides UFr. **sehhit** (*he quarrels*); **warmen** beside **wermen**, from **warm-jān* (*to warm*).

3. In words ending in **-nissi**, **-nissa**, or **-lih**, as **firstant-nissi** (*understanding*), **kraftlih** (*strong*).

e.

§ 23. Germanic **e** (usually written **ë** in order to distinguish it from the **e** which arose from the **i**-umlaut of **a**) appears in OHG. as **i** under the conditions given in § 16.

ë appears also as **i** in a few forms without any apparently phonetic reasons, cp. e.g. **fihu**, but also **fëhu**, beside Lat. **pecus** (*cattle*); **sibun** (*seven*) beside Lat. **septem**, and a few others. **ë** also became **i** in OHG. before **w** (= **ww**), as **kiuuan** (*to chew*), **bliuuan** (*to strike*).

The pres. indic. 1. sg. **hilfu**, **biru**, **gibu**, beside the infin. **helfan** (*to help*), **bëran** (*to bear*), **gëban** (*to give*), were probably due to a levelling out with the 2. and 3. sg. **hilfis**, **hilfit**, etc.

In all other cases old **ë** was regularly retained in OHG., as **fël**, OE. **fëll**, Lat. **pellis** (*skin*), **rëht** (*right*), Lat. **rectus**; **nëman** (*to take*), related to Gr. **véμω**.

i.

§ 24. Germanic i remained in OHG., as *wizzan*, OS., OE., Goth. *witan* (*to know*), cp. Lat. *vidēre*, Gk. *idēiv*; OHG. *fisk*, OS., OE. *fisc*, O. Icel. *fiskr*, Goth. *fisks* (*fish*), cp. Lat. *piscis*.

On forms like *skēf* beside *skif* (*ship*), see § 17.

u, o.

§ 25. The interchange between u, o described in § 18 obtained also in the OHG. development; cp. *wurken* (from **wurkjan*) (*to work*), beside pret. *worhta*; pret. pl. *butun*, beside p.p. *gibotan*, inf. *biotan* (*to offer*); *wolla* (*wool*), beside *wullin* (*wollen*), etc.

B. THE LONG VOWELS OF ACCENTED SYLLABLES.

ā.

§ 26. The ā, which arose from a according to § 15, remained in OHG.; cp. *denken* (*to think*) beside pret. *dāhta*; *hāhan* (*to hang*) beside pret. pl. *hiangum*, p.p. *gihangan*.

ǣ.

§ 27. ǣ became ā in OHG. OHG. *slāfan*, OE. *slǣpan* (*to sleep*); OHG. *lāzan*, OE. *lǣtan* (*to let*); OHG. *bārun*, OE. *bāron* (*we bore*); OHG. *sāzun*, OE. *sǣton* (*we sat*), etc.

ē.

§ 28. ē became developed to ie during the OHG. period through the intermediate stages ea, ia. ie (Otfried ia, but beside this also ie) is the OHG. normal form from about the

middle of the ninth century. All four stages occur at different period, as e.g. *hēr*, *hear*, *hiar*, *hier* (*here*); *rēt*, *reat*, *riat*, *riet*, pret. sg. of the redupl. verb *rātan* (*to advise*).

ī.

§ 29. *ī* remained in OHG., as OHG. *bīzan*, OS., OE. *bitan*, O. Icel. *bīta*, Goth. *beitan* (*to bite*); OHG., OS., OE. *swīn*, O. Icel. *svīn*, Goth. *swein* (*pig*), cp. Lat. *su-inu-s* (*pertaining to a pig*).

ō.

§ 30. *ō* became developed to *uo* in stem syllables during the OHG. period through the intermediate stages *oa*, *ua*. Otfrid regularly has *ua*, but Tatian *uo*. The stage *oa* does not occur in Upper Franconian monuments. Examples:—OHG. *fuoz*, OS., OE. *fōt*, O. Icel. *fōtr*, Goth. *fōtus* (*foot*), cp. Gk. Doric *πός*; OHG. *fuor*, OS., OE., O. Icel., Goth. *fōr*, pret. 3. sg. of *faran* (*to go*).

ū.

§ 31. *ū* remained in OHG., as OHG., OS., OE., O. Icel. *hūs* (*house*), Goth. *hūs* in *gudhūs* (*temple*); OHG., OS., OE., O. Icel. *rūm*, Goth. *rūms* (*room*), related to Lat. *rū-s* (Gen. *rū-ris*) (*open country*); for *dūhta*, see § 18.

C. THE DIPHTHONGS OF ACCENTED SYLLABLES.

ai.

§ 32. *ai* became developed to *ē* before *r*, (old) *h*, and *w*, as OHG. *mēro*, Goth. *máiza* (*greater*); *ēht*, Goth. *áihts* (*possession*); *sēwes*, Goth. *sáiwis*, Gen. sg. of *sēo* (*sea*); and finally, *wē*, *dē*, Goth. *wái*, *pái* (*woe*), (*they*).

In other cases **ai** became **ei**, as **weiz**, Goth. **wáit** (*I know*), cp. Gr. **oîda**; **stein**, Goth. **stáins** (*stone*); **steig**, Goth. **stáig** (*he ascended*), pret. sg. of **stigan**.

au.

§ 33. **au** became **ō** through the intermediate stage **ao** before all dental consonants (**d, t, z, s, n, r, l**) and (old) **h**. Examples:—**tōd**, Goth. **dáuþus** (*death*); **rōt**, Goth. **ráuþs** (*red*); **gōz**, Goth. **gáut**, pret. 1. 3. sg. of **giozan** (*to pour*); **kōs**, Goth. **káus**, pret. 1. 3. sg. of **kiosan** (*to choose*); **lōn**, Goth. **láun** (*reward*); **hōren**, Goth. **háusjan** (*to hear*); **kōl**, Lat. **caulis** (*stalk*); **hōh**, Goth. **háuhs** (*high*).

Before other consonants and finally **au** became **ou** in the course of the ninth century; as **ouga**, Goth. **áugō** (*eye*); **houbit**, Goth. **háubip** (*head*); **loug**, Goth. **láug**, pret. 1. 3. sg. of **liogan** (*to lie*); **tou** Gen. **touwes** (*dew*), LG. **dau** (*dew*).

eu.

§ 34. Original **eu** passed through **eo** into **io** (Otfrid mostly **ia**) in Franconian under the same conditions as those by which **u** became **o** (§§ 18, 25). This transition of original **eu** to **eo**, **io** took place in Upper German only when the diphthong was followed by a dental consonant or Germanic **h**. It appears as **iu** in UG. and Franconian when the following syllable contained an **i** (**j**) (§ 16, 2) or **u**; and also in UG. before labials and gutturals (except **h**). Examples:—Fr. and UG. **beotan**, **biotan** (*to offer*), beside pres. indic. 1. 3. sg. **biutu**, **biutit**; Fr. and UG. **leoht**, **lioht** (*light*) beside **liuhten** from ***liuhtjan** (*to light*); Fr. **leob**, **liob** beside UG. **liup** (*dear*); Fr. **leogan**, **liogan** beside UG. **liugan** (*to lie*), etc.

CHAPTER IV.

THE OHG. DEVELOPMENT OF THE PRIMITIVE GERMANIC
VOWELS IN UNACCENTED SYLLABLES.

A. THE VOWELS OF FINAL SYLLABLES.

§ 35. 1. Final long vowels, inherited from primitive Germanic, became shortened already in primitive High German:—

-ō > -u, as *biru* (*I bear*) from *bērō; Instr. sg. *tagu* (*by day*) from *dagō*.

-ī > -i, as *riri* from *rizī, imperf. subj. 3. sg. of *rīsan* (*to fall*).

2. After the completion of this process, then operated the law of syncope, according to which final short vowels, or short vowels followed by a single consonant, disappeared in the final syllable of disyllabic words (with the accent on the first syllable), when the first syllable was long¹; they likewise disappeared in trisyllabic and polysyllabic forms when the penult had the secondary accent. The regular operation of this law was often disturbed by new formations made by levelling.

The regular forms were e. g. Nom. sg. *wolf* from *wulfaz (*wolf*); Acc. sg. *wolf* from *wulfan; *irdīn* (*earthly*) from *irþīnaz; then after the analogy of these were made forms like Nom., Acc. sg. *tag* (*day*), *wëg* (*way*).

Regular forms were also *weiz* (*he knows*) from *waiti, older *waite = Gr. οἶδε; *ist* (*is*) from *isti, older *esti = Gr. ἔστι;

¹ A syllable is said to be long, if it contains a long vowel, or diphthong, or a short vowel followed by two consonants.

Nom. sg. *gast* (*guest*), from **gastiz*=Lat. *hostis*; Voc. *wolf* from **wulfi*, older **wulfe*=Gr. *λύκε*; *kōs* (*he chose*) from **kausi*; *bant* (*he bound*) from **bandi*; *meri* (*sea*), cp. Lat. *mari-a*; *wini* (*friend*) from **winiz*; *tōd* (*death*) = Goth. *dāuþus*; *fluot* (*flood*) = Goth. *flōdus*; *fihu*, *fēhu* (*cattle*) = Goth. *faíhu*, Lat. *pecus*; *sunu* (*son*) = Goth. *sunus*; *situ* (*custom*) = Goth. *sidus*; *biru* (*I bear*). Then after the analogy of these forms were made forms like *was* (*he was*) for **wasi*; *bir*, imper. 2. sg. (*bear*) for **biri*, cp. Gr. *φέρε*; *nim* (*take*) for **nimi*, older **nemi* (*neme*) = Gr. *νέμε*; *stat* (*place*) for **stati*; *sun* (*son*) beside *sunu*; *hilfu* (*I help*) for **hilf*, etc.

3. Later than the shortening mentioned under 1., occurred the shortening which was experienced in polysyllabic words by the long vowel, after which an -n or -z had been dropped, and by the -ē and -ō from older -ai and -au, which were either already final in prim. Germanic, or had become so after the loss of -z, as well as by the -ī which had arisen from older -iji. This shortening also took place in prim. High German. Examples:—

Gen. pl. *tago* (*of days*) from *dazōn*; Nom. sg. *hano* (*cock*) from **chanōn*; Nom. sg. *managi*, *menigi* (*multitude*) from **manazīn*; *ahto* (*eight*) = Goth. *ahtáu*; *wili* (*thou wilt*) from **wilīz*; *gesti* (*guests*) from *gastiz*, older **gastijiz*, cp. Gr. *πόλεις* from **polējes*; *blinte*, Nom. pl. masc. (*blind*) = Goth. *blindái*; Loc. sg. (used as Dat.) *tage* from **dazai*, cp. Gr. *οἴκοι* (*at home*); *suno* (*of the son*) = Goth. *sunáus*; *neri*, imper. 2. sg. (*save*) from **nazī*, older **naziji*; Nom. pl. *taga* (*days*) = Goth. *dagōs*, older *dagōz*.

NOTE.—Forms like *hōhī* (*height*) had their -ī from the oblique cases. The regular Nom. form of *gēba* (*gift*) would be **gēbu* or **gibu*;

gēba is properly the Acc. form. The Nom. pl. *gēbā* arose from the Acc. form **gēbōnz*. The Nom. pl. form *tagā* (*days*) is still unexplained; it is, however, questionable whether the form *tagā* did really exist in OHG.

§ 36. If a nasal or a liquid, preceded by a mute consonant, came to stand finally after the loss of *a*, it became vocalic (sonantal) and then generated a new *a* before it, as Nom., Acc. *ēban* (*even*) from **ēbn*, older **ēbnaz*, *ēbnan*; Nom., Acc. *fogal* (*bird, fowl*) from **fogl*, older **fuglaz*, **fuglan*; Nom., Acc. *acchar* (*acre, field*) from **akr*, older **akraz*, **akran*; etc.

The *a*, thus generated, became transferred to the oblique cases also, at first after short syllables, and then later after long syllables as well; e. g. *fogales*, *wuntare*.

B. THE VOWELS IN OTHER THAN FINAL SYLLABLES.

§ 37. Here can merely be stated the more important phenomena; for the rest the student must be referred to the various articles on the subject in Paul-Braune's *Beiträge zur Geschichte der deutschen Sprache und Literatur*, and in Braune's *Althochdeutsche Grammatik*, Halle, 1886.

§ 38. The *i* in the preterite and past participle of weak verbs, Class I, was regularly syncopated after long stem syllables, as *branta* (*I burnt*), p.p. *gibrantēr*; *hōrta* (*I heard*), p.p. *gihōrtēr*; beside *nerita* (*I saved*), p.p. *gineritēr*; etc.

§ 39. Medial vowels were often assimilated to final vowels, as *keisar* (*emperor*), Gen. *keiseres*; *wuntorōn* (*to wonder*),

beside noun *wuntar*; *sibun* (*seven*) inflected form *sibini*; etc.

§ 40. In all High German dialects a vowel was developed between medial *rh* and *lh*, as also before *w* in the combinations *rw*, *lw*, and *sw*. The vowel thus developed appeared mostly as *a* or *o*, but it not unfrequently regulated itself after the quality of a neighbouring vowel, cp. § 36. Examples: *bēraht* (*clear*) = Goth. *baírhts*; *furhten* (*to be afraid*), beside pret. *forhta*, *forahta*; *wurken* (*to work*), beside pret. *worhta*, *worahta*; *fēlhan* beside *fēlahan* (*to hide*); *bifiluhu* (*I hide*), *bifilihit* (*he hides*); *garo* (*ready*), inflected form *garwēr* beside *garawēr*; *mēlo* (*meal, flour*), Gen. *mēlwes*, beside *mēlawes*; Dat. *mēlewe*; *zēsua* (*right hand*) beside *zēsawa*.

CHAPTER V.

THE FIRST SOUND-SHIFTING, VERNER'S LAW, AND OTHER CONSONANT CHANGES WHICH TOOK PLACE IN THE PRIMITIVE GERMANIC LANGUAGE.

§ 41. The first sound-shifting refers to the changes which the Indo-Germanic *tenuēs*, *mediae*, and *mediae aspiratae* underwent in the period of the Germanic primitive community, i. e. before the Germanic parent language became differentiated into the separate Germanic languages:— Gothic, O. Norse, O. English, O. Frisian, O. Saxon (= O. Low German), O. Low Franconian (O. Dutch), and O. High German.

§ 42. The Indo-Germanic parent language had the following system of consonants:—

		LABIAL. DENTAL. PALATAL. GUTTURAL.			
<i>Explosives</i>	tenues	p	t	k	q
	mediae	b	d	g	g
	tenues aspiratae	ph	th	kh	qh
	mediae asp.	bh	dh	gh	gh
<i>Spirants</i>	voiceless		s		
	voiced	v	z	j	
<i>Nasals</i>		m	n	ñ	ɳ
<i>Liquids</i>			l, r		
<i>Semivowels</i>		w		j	

NOTE.—1. Explosives are consonants which are formed by complete closure of the mouth passage, and may be pronounced with or without voice, i.e. with or without the vocal cords being set in action; in the former case they are said to be voiced and in the latter voiceless. The aspiratae are pronounced like the simple tenues and mediae followed by an h, e.g. like the *th* in English *pothook*, or the *ph* in *shepherd*.

Spirant consonants are those in which the mouth passage is simply narrowed without any actual contact.

2. The nasals and liquids had the functions both of vowels and consonants. And in like manner w and j were the consonants corresponding to the vowels u and i.

3. Of the different classes of consonants in the above table, this book will only deal with the explosives.

§ 43. The Indg. tenues p, t, k, q became in prim. Germanic the voiceless spirants f, þ, χ¹, χ (χw).

p > f. Lat. pēs, Gr. πούς, Goth. fōtus, OHG. fuoz, OE. fōt (*foot*); Lat. nepos, OE. nēfa, OHG. nēfo, O. Icel. nefe (*nephew*); Lat. clepō, Gr. κλέπτω (*I steal*), Goth. hlifan (*to steal*).

t > þ. Lat. tu, Goth., OE. þū, OS. thū (*thou*); Lat. vertō

¹ For this sign see § 9, note.

(*I turn*), Goth. *waírþan*, OE. *weorþan* (*to become*); Lat. *frāter*, Goth. *brōþar*, OE. *brōðor*, OS. *brōðar*, O. Icel. *brōðer* (*brother*).

k > χ. Lat. *canis*, Gr. *κύων*, Goth. *hunds*, OHG. *hunt*, OE. *hund* (*hound, dog*); Lat. *pecus*, Goth. *faíhu*, OHG. *fēhu*, *fihu* (*cattle*), OE. *feoh* (*fee, money*).

q > χ (χw). Lat. *capiō* (*I take*), Goth. *hafjan*, OE. *hebban*, OHG. *heffen* (*to raise*); Lat. *vincere* (*to conquer*), Goth. *weihan* (*to fight*); Lat. *quis*, Goth. *hwas*, OE. *hwā*, OHG. *hwēr* (*wēr*) (*who?*); Lat. *sequi* (*to follow*), Goth. *saíhwan* (*to see*).

NOTE.—I. The Indg. *tenuēs* in the combination *s + tenuis* remained unshifted.

st: Lat. *est*, Gk. *ἔστι*, Goth., OHG. *ist* (*is*); Gk. *στείχω* (*I go*), Lat. *vestigium* (*foot-step*), Goth. *steigan*, OE., OS., OHS. *stīgan* (*to ascend*).

sp: Lat. *spuere*, OE., OHG. *spīwan* (*to vomit*).

sk: Gk. *σκιά* (*shadow*), Goth. *skeinan*, OE., OHG. *scīnan* (*to shine*).

sq: Gk. *θυο-σκόος* (*sacrificing priest*), OHG. *scouwōn* (*to look, view*).

2. The *t* also remained unshifted in the Indg. combinations *pt*, *kt*, *qt*.

pt > ft: Gk. *κλέπτης*, Goth. *hliftus* (*thief*), cp. English *shop-lifter*; Lat. *neptis* (*grand-daughter, niece*), OE., OHG. *nift* (*niece*).

kt > χt: Gk. *ὀκτώ*, Lat. *octō*, Goth. *ahtáu*, OE. *eahta*, OHG., OS. *ahto* (*eight*).

qt > χt: Gen. sing. Gk. *νυκτός*, Lat. *noctis*, Nom. Goth. *nahts*, OE. *neaht*, OHG. *naht* (*night*).

§ 44. The Indg. *mediae* *b*, *d*, *g*, *g* became the *tenuēs* *p*, *t*, *k*, *k* (*kw*).

b > p. Lat. *lūbricus* for **slūbricus* (*slippery*), Goth. *sliupan*, OE. *slūpan* (*to slip*); Lithuanian *dubūs* (*deep*), Goth. *diups*, OE. *dēop* (*deep*).

d > t. Lat. *dūcere* (*to lead*), Goth. *tiuhan*, OE. *tēon* (*to draw*); Lat. *vidēre* (*to see*), Goth., OE., OS. *witan* (*to know*).

g > k. Lat. *genu*, Gr. γόνυ, Goth., OHG. *kniu*, OE. *cnēo* (*knee*); Lat. *egō*, Gr. ἐγώ, Goth. *ik*, OS. *ik*, OE. *ic* (*I*).

g > k (kw). Lat. *gelu* (*frost*), Goth. *kalds*, OE. *ceald*, OHG. *kalt* (*cold*); Lat. *augēre*, Goth. *aukan* (*to increase*), OE. part. adj. *ēacen* (*great*).

Lat. *vīvos*, Gr. βίος, Goth. *qius* (stem *qiwa-*), OE. *cwic*, OHG. *quēc* (*quick, alive*); Gr. ἔρεβος, Goth. *riqis* (stem *riqiza-*), (*darkness*).

§ 45. The Indg. *tenues aspiratae* seem to have become voiceless spirants in prim. Germanic, and thus to have fallen together with the voiceless spirants which arose from Indg. *tenues*; their occurrence, however, in prim. Indg. was so rare that they may be neglected here.

§ 46. The Indg. *mediae aspiratae* became probably first of all the voiced spirants *b*, *d*, *g*, *g(w)*. For the further development of these sounds see §§ 48–50.

§ 47. The remaining Indg. consonants suffered no further material changes which need be mentioned here. Summing up the results of §§ 43–46 we arrive at the following system of consonants for the prim. Germanic language:—

	LABIAL.	INTER-DENTAL.	DENTAL.	PALATAL AND GUTTURAL.
<i>Explosives</i> : voiceless	p		t	k
<i>Spirants</i> : { voiceless	f	þ	s	χ
{ voiced.	þ	d	z	ʒ
<i>Nasals</i> :	m	³	n	ɳ
<i>Liquids</i> :			l, r	
<i>Semi-vowels</i> :	w			j (palat.)

§ 48. **þ**, **ð** initially, and **þ**, **ð**, **z** medially after their corresponding nasals, became the voiced explosives **b**, **d**, **g** in both Gothic, O. Norse, and West Germanic (§ 2):—

b. Goth. *baíran*, O. Icel. *bëra*, OE., OS., OHG. *bëran* (*to bear*), Skr. *bhárāmi*, Gr. *φέρω*, Lat. *ferō* (*I bear*).

OE. *comb*, OHG. *chamb* (*comb*), Skr. *jāmbhas* (*tooth*), Gr. *γόμφος* (*nail*).

d. Goth. *dags*, O. Icel. *dagr*, OS. *dag*, OE. *dæg* (*day*), Skr. *ni-dāghās* older, **ni-dhāghās* (*hot season, summer*); Goth., OE., OS. *bindan*, O. Icel. *binda* (*to bind*), Skr. *bāndhanan*.

g. OS., OHG. *engi*, O. Icel. *öngr* (*narrow*); cp. Lat. *angō*, Gr. *ἄγχω* (*I press tight*).

§ 49. **þ**, **ð**, **z** remained in other positions, as OS. *neþal* (*mist*), Lat. *nebula*, Gr. *νεφέλη*, cp. Skr. *nābhas* (*cloud*); O. Icel. *roðra* (*blood*), Skr. *rudhirās*, Gr. *ἐρυθρός* (*red*); OE. *giest*, OS. *gast* (still spirantal in the modern dialects) (*guest*), Lat. *hostis* (*stranger, enemy*); OE., OS., OHG. *stigan* (*read stigan*), Goth. *steigan* (*read stigan*) (*to ascend*), Gr. *στείχω* (*I go*), Lat. *vestigium* (*foot-step*).

NOTE.—**z** was dropped in the initial combination *zw*=Indg. *gh*, OE. *wearm*, OHG. *warm* (*warm*), Skr. *gharmās*, Gk. *θερμός*, Lat. *formus* (*warm*).

§ 50. The further development of **þ**, **ð**, and **z** belongs to the history of the separate languages.

Verner's Law.

§ 51. After the completion of the first sound-shifting, and while the principal accent was not yet confined to the root-syllable, a uniform interchange took place between the voiceless and voiced spirants, which may be thus stated:—

The medial or final voiceless spirants **f**, **p**, **χ**, **χw**, **s** regularly

became **þ**, **đ**, **z**, **zw**, **z** when the vowel next preceding them did not, according to the original Indg. system of accentuation, bear the principal accent. This law manifests itself most clearly in verbal forms, where the infinitive, present tense, and pret. sg. had the principal accent on the root-syllable, but the indic. pret. plural, the imperf. subj. (properly optative), and past participle had the principal accent on the ending, as prim. Germ. **werþō* (*I turn*), pret. 3. sg. **wárþi*, pret. 1. pl. **wurđumí*, past part. **wurđaná-*. Or to take examples from noun-forms we have, e.g. Gr. *πατήρ* = prim. Germ. **fađer-* (*father*); Goth., OE., OS. *hund* (*hundred*) from **χundām*, cp. Gk. *ἐκατόν*, Lat. *centum*, Skr. *çatám*.

The combinations **sk**, **sp**, **st**, **ss**, **ft**, **hs**, and **ht** were not subject to this law.

NOTE.—1. The primitive Germanic system of accentuation was like that of Sanskrit, Greek, etc., i.e. the principal accent could fall on any syllable; it was not until a later period of the primitive Germanic language that the principal accent was confined to the root-syllable.

2. Verner's law is unfortunately very often imperfectly or entirely wrongly stated in English books, which generally state it as follows:—The voiceless spirants became voiced if the principal accent *followed* them. But when the law is thus formulated, it leaves unexplained all such forms as OHG. *wolf*, beside O.Icel. *ulfr* from prim.Germ. **wulfaz* (*wolf*), Gk. *λύκος* from **φλύκος*; OS. *birid* (*he bears*), Skr. *bhárati*; OHG., OS. *jung*, Goth. *juggs* (*jungs*) (*young*) from prim. Germ. *jūwǝgás*, besides Goth. comparative *jūhiza* (*younger*) from **jūwǝχizō* (§ 53); Goth. 2 sg. indic. pass. *baíraza* (*thou art borne*), beside Skr. *bhárasē*, etc.

The following formulae may be of use to the student:—

Indg. *asakapatam* became prim.Germanic *asaxafapam*. Then we have *ásazabađam*, *azéxabađam*, *azazáfađam*, *azazabápam*, *azaza-bađám*.

f—þ. Goth. *þarf* (*I need*); pl. *þaúrbum*, **b=þ**.

þ—ð. Goth. *frapjan* (*to understand*); *frōdei*, (ð=ð), (*understanding*).

s—z. Prim. Germ. pres. 1. sg. **keusō* (*I test*); pret. 1. pl. **kuzumí*, p.p. **kuzaná-*.

The West Germanic languages and Old Norse regularly developed this *z* to *r*: thus e.g. **kuzumí* became OE. *curon*, OHG. *kurun*, O. Icel. *kurom*.

χ—ȝ. Goth. *áiħ* (*I have*) (*read* *áiħ*); pl. *aígum*, *g=ȝ*.

χw—ȝw. Goth. *saiħwan* (*to see*); pret. 1. pl. **sēȝwumí*, cp. OE. *sēȝon* (*we saw*).

ȝw became *ȝ* before *u*; in other cases it became *w*, as Goth. *magus* (*boy*), beside *mawi* (from **ma[ȝ]wí*) (*girl*).

Other Consonant Changes.

§ 52. Every labial + *t* became *ft*, as Goth. *skapjan*, OE. *sceppan*, OHG. *skephen* (*to create*), beside Goth. *gaskafts*, OE. *gesceaft*, OHG. *giscraft* (*creature*); Goth. *giban*, OE. *giefan* (*read* *þ*), OHG. *gēban* (*to give*), beside OE., OHG. *gift* (*gift*); Goth. *þaúrban*, OE. *þurfan* (*read* *þ*) (*to need*), beside pret. sg. Goth. *þaúrfta*, OE. *þorfte*.

Every guttural + *t* became *ht*, i.e. *χt*, as Goth., OE., OHG. *magan* (*to be able*), pret. sg. Goth. *mahta*, OE. *meahte*, OHG. *mahta* (*mohta*).

Every dental + *t* became either *st* or *ss*, as Goth., OE. *witan* (*to know*), 2 sg. Goth. *wáist*, OE. *wāst*, OHG. *weist*, pret. sg. Goth. *wissa*, OE. *wisse*, OHG. *wissa*.

§ 53. Guttural *n* (ɳ) disappeared before *χ*, as Goth., OHG. *fāhan* (*to seize*), from **farɳanan*; OE. *þenc(e)an*, OHG. *denchen* (*to think*), pret. sg. OE. *þōhte*, OHG. *dāhte*. Cp. §§ 15, 16, 1. 17.

§ 54. *χ* became a spiritus asper (written *h*) initially before

vowels, and medially between vowels. Final -m became -n, and the consonants which arose from Indg. explosives were dropped when originally final, e. g. Goth. þan-a = Skr. tám, Lat. is-tum; Goth. hwa=Lat. quod.

CHAPTER VI.

SPECIAL WEST GERMANIC MODIFICATIONS OF THE GENERAL GERMANIC CONSONANT-SYSTEM. THE HIGH GERMAN SOUND-SHIFTING, ETC.

§ 55. Prim. Germ. z, which arose from s (§ 51) became r medially, and was dropped finally, as OHG., OS. mēro, OE. mārā (*greater*), Goth. mǎiza; OS., OE. hord, OHG. hort (*treasure*), Goth. huzd; OE. dæg, OS. dag, OHG. tag (*day*), from *dagaz; OE., OS., OHG. sunu (*son*) from *sunuz.

§ 56. In West Germanic all simple consonants, except r, were doubled after a short vowel before a following j. This j was mostly retained in OS., but was generally dropped in OE. and OHG., as OS. sellian, OE. sellan, OHG. sellen (*to give up*), Goth. saljan; OS. fremmian, OE. fremman, OHG. fremmen (*to perform*), O.Icel. fremja; OS., OHG. kunni (*race*), Goth. Gen. sg. kunjis; frauwa, frouwa (*woman*) from *frawjō- (§ 66).

þj, ðj and ȝj became bb, dd, and gg. OS. sibbia (*relationship*), Goth. sibja (þ); OS. biddian, OE. biddan (*to request*), Goth. bidjan (ð); OS. huggian (*to think*), Goth. hugjan (ȝ).

OS. skeppian, OE. scieppan (*to create*), Goth. skapjan; OS. settian, OE. settan (*to set*), Goth. satjan; OS. rekkian, OE. recc(e)an (*to relate*), Goth. rakjan.

For the OHG. treatment of West Germanic **bb**, **dd**, **gg**; **pp**, **tt**, and **kk** see §§ 60–62.

§ 57. **t**, **p**, and **k** were also doubled in West Germanic before a following **r**, as OS., OHG. **snottar**, OE. **snottor** (*wise*), Goth. **snutrs**; OHG. **bittar**, OE. **bittor** (*bitter*), O.Icel. **bitr**; OHG. **wackar**, OE. **wæccer** (*watchful*), O.Icel. **vakr**; OHG. **kupfar** (*copper*) from Lat. *cuprum*. These consonants were also sometimes doubled before **l**, as OS. **luttīl**, OHG. **lutzil** (*little*); OHG. **aphul**, OE. **æppel** (*apple*), O.Icel. **epli**.

The High German Sound-shifting.

§ 58. The most striking feature in which High German differs from the other West Germanic languages is the general shifting which certain consonants underwent. This process had its beginning before the period of the oldest HG. monuments, and was practically completed by the end of the eighth century. The prim. HG. language had the following explosives and spirants:—

	LABIAL.	INTER-DENTAL.	DENTAL.	GUTTURAL.
<i>Explosives</i>	{ voiceless p voiced b		t	k
			d	g
<i>Spirants</i>	{ voiceless f voiced ḡ	þ		χ (h)
		ḏ		ʒ

NOTE.—**b** occurred initially, medially after **m**, and in the combination **bb** (§§ 48, 56). **d** occurred in all positions. **g** occurred medially after **r**, as also in the combination **gg**, and probably also already initially.

§ 59. The only consonants, which were shifted throughout the whole of the HG. dialects, were the voiceless explosives

p, t, k. The shifting of the voiced spirants and explosives did not extend itself over all the HG. dialects. The shifting of **p** to **d** through the intermediate stage **ḍ** took place in historic times; beginning first in Upper German about 750 A.D., it gradually extended itself over all the HG. dialects by the end of the eleventh century.

§ 60. The voiceless explosives **p, t, k** underwent a two-fold treatment according to their position in the word: (1) medially or finally after vowels; (2) initially, as also medially after consonants (**l, r, m, n**) and when doubled.

1. Prim. HG. single **p, t, k** were shifted in OHG. to the voiceless double spirants **ff, zz** (see § 7 under **z**), **hh** (also written **ch, h**). Examples:—

p > ff: OE. *slæpan*, OHG. *slāffan* (*to sleep*); OE. *open*, OHG. *offan* (*open*).

t > zz: OE. *etan*, OHG. *ëzzan* (*to eat*); OE. *hwæt*, OHG. *hwaz* (*what?*).

k > hh: Goth. *mikils*, OE. *micel*, OHG. *mihhil* (*great*); OS. *makōn*, OE. *macian*, OHG. *mahhōn* (*to make*); Goth., OS. *ik*, OE. *ic*, OHG. *ih* (*I*).

The double consonants were simplified according to § 11.

NOTE.—**p, t, k** remained unshifted in the combinations **st, sp, sk**, as also **t** in the combinations **tr, ht, ft**.

2. **p, t, and k**, initially, as also medially, after consonants (**l, r, m, n**) and when doubled, became shifted to the affricatae **pf (ph), tz** (generally written **zz** and **z**), and **kh (ch)**, see § 9. Here a distinction must be made between the various dialects.

p became **pf** in Upper German and East Franconian, but remained unshifted in Rhenish Franconian, except after **l** and **r**.

t became z in all HG. dialects.

k became kh (ch) in Upper German only, in the other dialects it remained unshifted. Examples:—

p > pf: OS. plēgan, UG. and E.Fr. pflēgan (*to care for*), beside R.Fr. plēgan; OE. hēlpian, UG., E.Fr., R.Fr. hēlphan (*to help*); OE. þorp, UG., E.Fr., R.Fr. thorph (*village*); Goth. skapjan, OS., OE. scieppan, UG., E.Fr. skephen (*skepphen*), beside R.Fr. skeppen (*to create*).

t > z: OE. tīen, OHG. zēhan (*ten*); OE. heorte, OHG. hērza (*heart*); Goth. satjan, OS. settian, OE. settan, OHG. setzen (*sezzen*) (*to set*); OE. sittan, OS. sittian, OHG. sitzen (*to sit*).

k > kh: OS. korn, OE. corn, UG. khorn (*chorn*) beside Franconian korn (*corn*); OS. wērk, OE. weore, UG. wērch, beside Franconian wērk (*work*); OS. weckian (from wak-jān), OE. weccan, UG. wechan (*wecchan*), beside Franconian wecken (*to awake*).

§ 61. The voiced explosives and voiced spirants did not undergo the same universal shifting as the voiceless explosives. The following are the chief points to be noticed here concerning these consonants.

1. Upper Franconian retained b, bb, while Upper German shifted them to p, pp, as U.Fr. bēran (*to bear*), sibba, Goth. sibja (*peace*), but UG. pēran, sippa.

Upper Franconian and Alemanic shifted ð to b, while in Bavarian it appears as p, e.g. U.Fr. and Alem. sibun, Goth. sibun (*read* siðun) (*seven*); ubil, Goth. ubils (*read* uðils) (*evil*), but Bavarian sipun, upil.

2. All H.G. dialects shifted dd to tt, as bitten (*to request*) = O.E. biddan, Goth. bidjan.

Upper German and East Franconian shifted single d to t,

while Rhenish Franconian retained *d* initially, but frequently shifted it to *t* in other positions, thus OE. *dohtor* (*daughter*), *bindan* (*to bind*), *bēodan* (*to beg*), appear in UG. and E.Fr. as *tohter*, *bintan* *biotan*, and in R.Fr. as *dohter*, *bindan*, *biodan*, beside *bintan*, *biotan*.

3. *gg* remained in Franconian, but was shifted to *kk* in Upper German, as Fr. *liggen* = OS. *liggian* (*to lie down*), UG. *likken*.

Single *g* remained in Fr., but in UG. it was mostly shifted to *k* (written also *c* before guttural vowels and finally), initially and finally, thus Fr. *gast* (*guest*), *tag* (*day*) appear in UG. as *kast*, *tac*.

ǵ became *g* in Franconian and generally also in UG., in the latter dialects rarely *k*, thus OE. *stīgan* (*read stīgan*) (*to ascend*); *ēage* (*read ēage*) (*eye*), appear in Fr. and UG. as *stīgan*, *ouga*, more rarely in UG. *stīcan*, *ouca*.

§ 62. The table below gives a summary of the HG. sound-shifting. The shifted sounds are printed in italics.

Prim. Germ.	p	t	k
Goth.	p	t	k
OE.	p	t	c
R. Franc.	p (<i>pf</i>) <i>ff</i>	<i>z</i> <i>zz</i>	k <i>hh</i>
E. Franc.	<i>pf</i> <i>ff</i>	<i>z</i> <i>zz</i>	k <i>hh</i>
U. German	<i>pf</i> <i>ff</i>	<i>z</i> <i>zz</i>	<i>ch</i> <i>hh</i>
Prim. Germ.	þ	ð	ǵ
Goth.	b , þ (f)	d , ð (p)	ǵ , g
OE.	b , þ (f)	d , ð	ǵ , g
R. Franc.	b <i>b</i>	d (<i>t</i>)	g
E. Franc.	b <i>b</i>	<i>t</i>	g
UG.	<i>p</i> (b) <i>b</i> <i>p</i>	<i>t</i>	<i>k</i> g g (<i>k</i>)

NOTE.—The East Franconian consonants are usually taken as the normal in this book, because they mostly agree with those of Middle and New High German. In the paradigms *d* has been substituted for Franconian *th*.

§ 63. No OHG. forms were given in the paragraph relating to Verner's law (§ 51) in order that they might be left until after the discussion of the HG. sound-shifting. From what has been said in §§ 58–62 it will be seen that the interchanging pairs of consonants in OHG. were :—

f—*b* (UG. also *p*) ; *d* (older *th*, *dh*)—*t* ;

h (= prim. Germ. *χ*)—*g* (UG. also *k*, *c*) ;

h (= prim. Germ. *χw*)—*w* (prim. Germ. *gw*) ;

h (prim. Germ. *rx*)—*ng* ;

s—*r*. Examples :—

f—*b*. *heffen*, Goth. *hafjan* (*to raise*), pret. pl. *huobun*, p.p. *gihaban* ; *urhab* (*reason*).

d—*t*. *līdan* (*to go*), pret. pl. *litun*, p.p. *gilitan*, causative verb *leiten* (*to lead*), from **laidjan* ; *sind* (*way*), *sindōn* (*to travel*), beside *senten* (*to send*) = Goth. *sandjan*.

h—*g*. *ziohan* (*to draw*), pret. pl. *zugūn*, p.p. *gizogan* ; *zēhan* (*ten*), beside *-zug* (*decade*).

h—*w*. *lihan*, Goth. *leihwan* (*to lend*), pret. pl., *liwun*, p.p. *giliwan* from **-li(g)wanás* ; *aha*, Goth. *ahwa*, Lat. *aqua* (*water*), beside *ouwa* from **a(g)wjó* (*marshy land*).

h—*ng*. *fāhan* (§ 15) (*to seize*), pret. pl. *fiangun*, p.p. *gifangan*.

s—*r*. *kiosan* (*to choose*), beside pret. pl. *kurun*, p.p. *gikoran* ; *ginēsan* (*be saved*), pret. pl. *ginārun*, p.p. *ginēran*, beside the causative verb *nerien* from **nazjan*.

NOTE.—In OHG., and still more in MHG., this law was frequently disturbed through the effect of analogy and levelling, thus e.g. *farlihan*

beside *farliwan* with *h* from the present forms and the pret. sg., so also in *fluhun*, *giflohan*, pret. pl. and p.p. of *fliohan* (*to flee*); *gisēhan* beside regular *gisēwan*, p.p. of *sēhan* (*to see*); *slahan* (*to slay*), pret. sg. *sluog*, beside the rare regular form *sluoh*, with *g* from the pret. pl., and in like manner *huob* instead of *huof*, with *b* from the pret. pl., inf. *heffen* (*to raise*); Tatian and Otfrid *wērbān* instead of *wērfan* (*to turn*), with *b* from the forms where *b* was regular (§ 51); etc.

CHAPTER VII.

THE OHG. CONSONANTS IN GENERAL.

§ 64. Here will be given *chiefly* such remarks only as are of importance for OHG. inflexions.

SIMPLIFICATION OF DOUBLE CONSONANTS.

§ 65. OHG. double consonants were simplified in the following cases:—

1. When they became final, as *fēl* (*hide*), Gen. *fēlles*; *far* (*bull*), pl. *farri*; uninflected form *grim* (*fierce*), inflected form *grimmēr*; *swimman* (*to swim*), pret. sg. *swam*; *rinnan* (*to run*), pret. sg. *ran*; Nom. sg. *man* (*man*), Gen. *mannes*; *ēzzan* (*to eat*), beside pret. sg. *āz*; Nom. sg. *kus* (*kiss*), Gen. *kusses*; *sprēhhan*, *sprēchan* (*to speak*), pret. sg. *sprah*; etc.

2. Before other consonants, as *kunnan* (*to know*), pret. sg. *konda*; *kussen* (*to kiss*), pret. sg. *kusta*; *brennen* (*to burn*), pret. sg. *branta*; etc.

3. Frequently medially after long vowels, as *slāfan* beside *slāffan* (*to sleep*); *lāzan* beside *lāzzan* (*to let, leave*); *lūtar* beside *lūttar* (*pure*); etc.

The Semi-vowels.

W.

§ 66. On the representation of this sound in OHG. manuscripts, see § 7, under u and w.

Single w became vocalised to o, if it came to stand at the end of a word or syllable. This o was then mostly dropped after long vowels, as sēo, sē (*sea*), Gen. sēwes; kneo, knio (*knee*), Gen. knēwes; garwen (*to prepare*), pret. garota, beside the longer form gar(a)wita; trēso (*treasure*), Gen. trēsewes, etc.

Final -aw > ao > ō, as uninflected form rao, rō (*raw*), beside inflected form rawēr, Gen. rawes.

ww was treated differently according as it was general Germanic ww (=Gothic ggw) or West Germanic ww from wj (§ 56).

1. General Germanic aww > auw > ouw which became ou when final, as OHG. inflected form glauwēr, glouwēr (*exact, clear*), uninflected form glau, glou, beside Gothic adv. glaggwō (*exactly*); hauwan, houwan (*to hew*) = Gothic *haggwan.

General Germanic ēww > iuw which became iu when final, as bliuwan = Goth. bliggwan (*to strike*); triuwi = Goth. triggws (*true, faithful*), iu Dat. pl. to ir (*ye*); spriu (*chaff*), Nom. pl. spriuwir.

2. West Germanic ww from wj. In this case aww > auw > ouw, as frauwa, frouwa (*woman*) from *frawjō-; frouwen (*to rejoice*) from *frawjan, beside pret. sg. frewita (§ 20) from *frawita. The inf. form frewen was a new formation, made after the analogy of the pret. and the pres. 2. 3. sg. frewis, frewit; conversely the pret. form frouwita was

made after the analogy of the inf. and 1. sg. pres. and the pres. pl.

iww (from original *ēwj*) became *iuw*, as *siuwen* from **sewjān* (*to sew*), cp. OE. *sēowian*, Goth. *siujan*; *niuwi* from **nēwja-*, cp. Goth. *niujis*.

j.

§ 67. On the representation of this sound in OHG. manuscripts, see § 7, under *g, j*.

j seems to have become a spirant (written *g*) before *e, i*, and after *r* (sometimes written *ig*), as *genēr* beside *jenēr* (*that, yon*); inf. *gēhan* (*to confess*), pres. sg. *gihu*, *gihis*, *gihit*, beside pret. sg. *iah*, pl. *iāhun*; *nergen*, *nerigen*, beside *nerien* (*to save*); *herige* beside *herie*, Dat. sg. of *heri* (*army*), cp. Goth. *harja*.

j, when absolutely final, became vocalic *i*, as Nom. sg. *heri* (*army*), cp. Goth. *harjis*. *ja* (*jā*) became *e* in final syllables, as Nom. pl. *sunte* (*sins*) from **suntjā-*; *kennen* (*to know*) from **kannjan*.

Liquids and Nasals.

§ 68. The West Germanic liquids and nasals underwent no material changes in OHG., except that final *-m*, when an element of inflexion, became *-n* in the course of the ninth century, as *tagun*, older *tagum*, Dat. pl. of *tag* (*day*); *habēn*, older *habēm*, 1. sg. pres. of *habēn* (*to have*); etc.

Labials.

§ 69. For the fate of Germanic *p, b* (*ḅ*) in OHG. see §§ 60-62. From what has been said there and in §§ 43. 65, 3, it will be seen that OHG. *f* is of twofold origin, i. e. it equals

Germanic **f** or Germanic **p**. On the representation and pronunciation of these two **f** in OHG., see § 7 under **f**.

Gutturals.

§ 70. The OHG. shiftings of Germanic **k** and **g** (**g**) have been given in §§ 60–62. The Germanic combination **kw** was represented in Franconian by **qu**, and in Upper German by **chu**, as **quëman**, **chuëman** (*to come*) = Goth. **kwiman** (written **qiman**). Germanic **h** was dropped in OHG. in the initial combinations **hl**, **hn**, **hr**, **hw**, in the course of the ninth century. In other cases Germanic **h**, **hw** (= prim. Germ. **χ**, **χw**) had a twofold development according to their position in the word. Initial **h** before vowels and medial **h**, **hw**, between vowels became the spiritus asper **h** (on **h** from **χ**, see § 54), as **habēn** (*to have*); **sēhan** (= Goth. **saíhwan**, *read seχwan*) (*to see*); in other positions they remained spirants, and thus had the same sound-value as HG. **h** which arose from Germanic **k**; cp., on the one hand, **naht** (*night*) = Goth. **nahts**; **sah** (*I saw*) = Goth. **sahw**: and, on the other hand, OHG. **ih** (*I*) = OE. **ic**, Goth. **ik**; **sioh** (*sick*) = OE. **sēoc**, Goth. **siuks**; **sprah** (*I spoke*) = OE. **spræc**.

Dentals.

§ 71. For the OHG. development of Germanic **ḑ**, **d**, **t** see §§ 60–62. Germanic **p** became **d** through the intermediate stage **ḑ** in the course of the OHG. period (§ 59). The Upper German dialects had changed **p** to **d** in all positions by the beginning of the ninth century. Tatian and Otfrid wrote **th** initially, but **d** medially, thus UG. **dër**, but UFr. **thër** (*the*); UG. and UFr. **ërda** (*earth*); UFr. **quad**, UG. **chuad** (*quoth*).

ACCIDENCE.

DECLENSION OF NOUNS.

§ 72. OHG. nouns have two numbers, singular and plural; three genders, masculine, feminine, and neuter, as in OE., from which the gender of nouns in OHG. does not materially differ; five cases, Nominative, Accusative, Genitive, Dative, and Instrumental. The Instr. case does not occur in all declensions. The Voc. is like the Nom. OHG. nouns are divided into two great divisions, according as the *stem* originally ended in a vowel or a consonant. Nouns whose stems originally ended in a vowel belong to the vocalic or so-called strong declension. Those whose stems originally ended in -n, belong to the weak declension. All other consonantal stems will be put together under the general heading, 'Minor Declensions.'

A. THE VOCALIC OR STRONG DECLENSION.

1. The a-declension.

§ 73. The a-declension comprises masc. and neut. nouns only, and corresponds to the Latin and Greek o-declension (Gr. masc. -os, neut. -ov, Lat. -us, -um), for which reason it is sometimes called the o-declension. The a-declension is divided into pure a-stems, ja-stems, and wa-stems.

a. Pure a-stems.

MASCULINE.	NEUTER.
Sing. Nom. Acc. tag (<i>day</i>)	wort (<i>word</i>)
Gen. tages (-as)	wortes (-as)
Dat. tage (-a)	worte (-a)
Instr. tagu (-o)	wortu (-o)

MASCULINE.	NEUTER.
Plur. Nom. Acc. tagā (-a)	wort
Gen. tago	worto
Dat. tagum, -om ; -un, -on	wortum, -om ; -un, -on.

NOTE.—The endings -as, -a of the Gen. and Dat. sg. do not occur frequently until after the end of the ninth century. -un, -on are the usual Dat. pl. endings of the ninth century (§ 68).

§ 74. Like tag are declined most OHG. masculine nouns, e. g. *bërg* (*mountain*), *wëg* (*way*), *geist* (*spirit*), *himil* (*heaven*), *tiuſal* (*devil*), *kuning* (*king*), etc.

§ 75. Dissyllables ending in -al, -ar, -an with long stems sometimes drop the a before a vocalic ending, as Nom. *ackar* (*acre, field*), Gen. *ackres*, etc. See § 36.

§ 76. Proper names of this declension take the pronominal ending -an in the Acc., as also *truhtin* (*God, Lord*), e. g. Nom. *Petrus*, Acc. *Petrusan* ; Acc. *truhtinan*.

§ 77. Like wort are declined *barn* (*child*), *sēr* (*pain*), *swërt* (*sword*), *honag* (*honey*), *zwifal* (cp. § 36) (*doubt*) ; here belong also the diminutives in -in and -līn, as *magatīn* (*little maid*), *ſingarlīn* (*little finger*), except that the Upper German dialects retain the -n in the Gen. and Dat. only, and that the Nom., Acc. pl. end in -iu in Alemanic.

§ 78.

b. ja-stems.

Sing. Nom. Acc. <i>hirti</i> (<i>herdsman</i>)	<i>kunni</i> (<i>race</i>)
Gen. <i>hirtes</i>	<i>kunnes</i>
Dat. (<i>hirtie</i>) ; <i>hirte</i>	(<i>kunnie</i>) ; <i>kunne</i>
Instr. <i>hirtiu</i> ; <i>hirtu</i> , -o	<i>kunniu</i> ; <i>kunnu</i> , -o

MASCULINE.	NEUTER.
Plur. Nom. Acc. <i>hirtē</i> ; <i>hirtā</i> , -a	<i>kunni</i>
Gen. <i>hirteo</i> , -io; <i>hirto</i>	<i>kunneo</i> ; -io; <i>kunno</i>
Dat. <i>hirtum</i> , -un, -on	<i>kunnim</i> , -in
<i>hirtim</i> , -in	<i>kunnum</i> , un, -on.

NOTE.—The forms in spaced type are the usual ones of the ninth century. The neuter nouns of this declension frequently end in -iu or -u in the Nom., Acc. pl. in Tatian.

§ 79. Like *hirti* are declined the nomina agentis ending in -āri (-ari, -eri), as *wahtāri* (*wahtari*, *wahteri*) (*watchman*), *lērāri* (*teacher*), *scribāri* (*writer*, *scribe*); as also *karkāri* (*prison*), *altāri* (*altar*), and a few others, *rucki* (*back*), *phuzzi* (*well*), *kāsi* (*cheese*).

§ 80. Like *kunni* are declined very many neuters, as *enti* (*end*), *riichi* (*kingdom*), *betti* (*bed*), *gizungi* (*language*), *finstarnessi* (*darkness*), *heri* (*army*), (Gen. *heries*, Dat. sg. *herie*, *herige*).

c. wa-stems.

MASCULINE.	NEUTER.
Sing. Nom. Acc. <i>snēo</i> , <i>snē</i> (<i>snow</i>)	<i>kneo</i> (<i>knee</i>)
Gen. <i>snēwes</i>	<i>knēwes</i>
Dat. <i>snēwe</i>	<i>knēwe</i>
Plur. Nom. Acc. <i>snēwā</i> , -a	<i>kneo</i>
Gen. <i>snēwo</i>	<i>knēwo</i>
Dat. <i>snēwum</i> , -un, -on	<i>knēwum</i> , -un, -on.

NOTE.—On the forms of the Nom. sg. see § 66. When the *w* is preceded by a consonant an *a* (sometimes *o*, *e*) is developed in the oblique cases, thus Nom. neut. *trēso* (*treasure*), Gen. *trēsawes*; Nom. masc. *scato* (*shadow*), Gen. *scatawes*, see § 40.

§ 81. To this declension belong the masculines *lēo* (*grave*), *sēo* (*sea*), *bū* (Gen. *būwes*) (*dwelling*), and the neuters *rēo* (*corpse*), *zēso* (*right side*), *smēro* (*grease*).

2. The *ō*-declension.

§ 82. The *ō*-declension contains feminine nouns only, and corresponds to the Latin and Greek *ā*-declension, for which reason it is sometimes called the *ā*-declension. The *wō*-stems are declined exactly like the pure *ō*-stems. The *jō*-stems have also the same inflections as the pure *ō*-stems after the middle of the ninth century.

§ 83. a. Pure *ō*-stems.

	SING.	PLUR.
Nom. Acc.	<i>gēba</i> (<i>gift</i>)	<i>gēbā</i>
Gen.	<i>gēba</i> (-u, -o)	<i>gēbōno</i>
Dat.	<i>gēbu</i> , -o	<i>gēbōm</i> , -ōn, -on.

§ 84. Like *gēba* are declined a very large number of nouns, as *ērda* (*earth*), *ēra* (*honour*), *zala* (*number*), *triuwa* (*fidelity*), *corunga* (*temptation*), *hertida* (*hardness*), *miltida* (*compassion*), *gi-nāda* (*favour*), *lōsungā* (*deliverance*), *stunta* (*time*), etc.

§ 85. b. *jō*-stems.

	SING.	
N.	<i>sunte</i> (<i>sin</i>); <i>suntea</i> , -ia; <i>sunta</i>	<i>kuningin</i> (<i>queen</i>)
A.	„ „ „	<i>kuninginna</i> ; (-in)
G.	„ „ „	<i>kuninginna</i>
D.	<i>suntiu</i> <i>suntu</i>	<i>kuninginnu</i>

PLUR.

N. A. sunte;	sunteā, -iā; suntā	kuninginnā
G.	sunteōno; suntōno	kuninginnōno
D.	sunteōm; suntōm,	kuninginnōm,
	-ōn	-ōn.

NOTE.—The forms in spaced type are the ordinary ones of the ninth century and do not differ from those of *gēba*.

§ 86. Like *sunta* are declined *hella* (*hell*), *sibba*, *sippa* (*peace*), *minna* (*love*), *krippa* (*manger*), etc.

§ 87. Like *kuningin* are declined: *forasagin* (*prophetess*), *friuntin* (*friend*), *burdin* (*burden*), etc.

c. Feminine Abstract Nouns in -ī.

§ 88. This declension comprises two classes of stems which were originally different, but which have entirely fallen together in their inflection in OHG.—(1) adjectival abstract nouns the stems of which originally ended in -īn, Nom. -ī; (2) verbal abstract nouns with stems ending in -īni. Cp., on the one hand, Gothic *mikilei* (*greatness*) formed from *mikils* (*great*), *diupei* (*depth*) from *diups* (*deep*), Gen. *mikileins diupeins* (weak declension); and, on the other hand, *dáupeins* (*a dipping*) formed from *dáupjan* (*to dip*), *naseins* (*a rescuing*) from *nasjan* (*to rescue*), Gen. *dáupeinai*s, *naseinai*s (i-declension).

Sing. Nom. Acc. Gen. Dat. *hōhī* (*hōhīn*) (*height*).

Plur. Nom. Acc. *hōhī* (*hōhīn*)

Gen. *hōhīno*

Dat. *hōhīm*, -īn.

§ 89. Like *hōhī* are declined *scōnī* (*beauty*), *suozzī* (*sweetness*), *snēllī* (*quickness*), *tiufī* (*depth*), *menigī*, *managī* (*mul-*

titude), *irstantanī* (*resurrection*), *toufi* (*a dipping*), *weli* (*choice*), *leiti* (*a leading*), etc.

3. The i-declension.

§ 90. The OHG. i-declension contains masculine and feminine nouns only. The -i was dropped regularly in the Nom. and Acc. sg. of nouns with long stems after the analogy of which it was also dropped for the most part in those with short stems. Cp. the corresponding distinction in OE.

a. Masculines.

	SING.	PLUR.
Nom. Acc.	<i>gast</i> (<i>guest</i>)	<i>gesti</i>
Gen.	<i>gastes</i>	<i>gesteo, -io ; gesto</i>
Dat.	<i>gaste</i>	<i>gestim, -in ; -en</i>
Instr.	<i>gastiu, gestiu ; gastu.</i>	

NOTE.—On the consonantal combinations which prevent umlaut from taking place where it might be expected, see § 22.

§ 91. Like *gast* are declined *liut* (*people*), *wurm* (*worm*), *aphul* (*apple*), *slag* (*blow*), *scrit* (*step*). *wini* (*friend*), *quiti* (*saying*) and a few others retain the -i in the Nom., Acc. sg., but follow *gast* in the other cases. Many u- and consonant stems have passed over into this declension: original u-stems were *skilt* (*shield*), *wirt* (*master of the house*), *heit* (*manner*), *sun* (*son*); consonant stems, *fuoꝝ*, (*foot*), *zan*, *zand* (*tooth*), *nagal* (*nail*).

b. Feminines.

	SING.	PLUR.
Nom. Acc.	<i>anst</i> (<i>favour</i>)	<i>ensti</i>
Gen.	<i>ensti</i>	<i>ensteo, io ; ensto</i>
Dat.	<i>ensti</i>	<i>enstim, -in ; -en.</i>

NOTE.—On the consonantal combinations which prevent umlaut, see § 22.

§ 92. Like **anst** are declined **stat** (*place*), **jugund** (*youth*), **fart** (*journey*), **gift** (*gift*), **giburt** (*birth*), etc., **kuri** (*choice*) and **turi** (*door*) retain the *i* in the Nom., Acc. sg., but follow **anst** in the other cases. Like **anst** are also declined the old *u*-stems **fluot** (*flood*), **lust** (*desire*), and the consonant stems **gans** (*goose*), **miluh** (*milk*), **magad** (*virgin*), and a few others.

4. The *u*-declension.

§ 93. The *u*-declension no longer existed in OHG. as an independent declension; the nouns originally belonging to it having been for the most part transferred to the *i*-declension and also a few to the *a*-declension. Below will be found a summary of the more frequent traces of this declension still existing in OHG.

a. Masculines.

§ 94. **Situ** (*custom*), **fridu** (*peace*), **hugu** (*understanding*), **sigu** (*victory*), **witu** (*wood*), **sunu** (beside **sun**) retained their *u* in the Nom., Acc. sg. (§ 35, 2); in the other cases they followed the *i*-declension.

b. Neuter.

§ 95. **Fihu** (*cattle*) retained the *u* in the Nom., Acc. sg. (§ 35, 2), in the Gen. and Dat. sg. it had the same endings as **wort** (*word*).

c. Feminine.

§ 96. **Hant** was declined like **anst**, except that in the Dat. pl. it retained the old *u*-endings **hantum**, **-un**, **-on**; cp. NHG. **abhanden**, **vorhanden**.

B. WEAK DECLENSION (N-STEMS).

§ 97. The weak declension contains all three genders.

a. Masculines.

SING.	PLUR.
Nom. hano (<i>cock</i>)	hanon, hanun
Acc. hanon, hanun	hānon, hanun
Gen. hanen, hanin	hanōno
Dat. hanen, hanin	hanōm, -ōn.

b. Neuters.

SING.	PLUR.
Nom. Acc. hērza (<i>heart</i>)	hērzun, -on
Gen. hērzen, hērzin	hērzōno
Dat. hērzen, hērzin	hērzōm, ōn.

c. Feminines.

SING.	PLUR.
Nom. zunga (<i>tongue</i>)	zungūn
Acc. zungūn	zungūn
Gen. zungūn	zungōno
Dat. zungūn	zungōm, -ōn.

§ 98. Like hano are declined hērro, hēro (*master*), wahsmo (*fruit*), ohso (*ox*), stērno (*star*), gomo (*man*), namo (*name*), willo (*will*), forasago (*prophet*), etc.

§ 99. Like hērza are declined ouga (*eye*), ōra (*ear*).

§ 100. Like zunga are declined quēna (*woman*), diorna (*maiden*), sunna (*sun*), etc.

C. MINOR DECLENSIONS.

1. Monosyllabic Consonant Stems.

§ 101.

a. Masculines.

	SING.	PLUR.
Nom. Acc.	man (<i>man</i>)	man
Gen.	mannes	manno
Dat.	man, manne	mannum, -un ; -om, on.

NOTE.—*eoman*, *ioman* (*some one*), *neoman*, *nioman* (*no one*), have the pronominal ending -an in the Acc., thus *eomannan*, *neomannan*.

zan, *zand* (*tooth*) and *fuoꝛ* (*foot*) have passed over into the i-declension, the latter, however, retained the consonantal endings -um, -un, -on in the Dat. plural.

§ 102. No traces of neuters of this class now remain, unless there be such a trace in the Dat sg. *hūs* (*to a house*) beside *hūse*.

b. Feminines.

§ 103. The nouns originally belonging here have also mostly passed over into the i-declension.

	SING.	PLUR.
Nom. Acc.	naht (<i>night</i>)	naht
Gen.	naht	nahto
Dat.	naht	nahtum, -un, -on.

NOTE.—*buoch* (*book*) was mostly neut. in the sg. Gen. *buoches*, Dat. *buoche* ; in the pl. it was fem. and followed *naht*.

burg (*borough, city*) and *brust* (*breast*) sometimes followed *naht*, sometimes *anst*.

2. Stems in -r.

§ 104. To this class belonged: *fater* (*father*), *bruoder* (*brother*), *muoter* (*mother*), *tohter* (*daughter*), and *swëster* (*sister*).

§ 105.	SING.	PLUR.
	Nom. Acc. <i>fater</i>	<i>faterā, -a</i>
	Gen. <i>fater</i> ; <i>fateres</i>	<i>fatero</i>
	Dat. <i>fater</i> ; <i>fatere</i>	<i>faterum, -un; -on.</i>

NOTE.—*fateres*, *fatere* and the pl. forms have been made after the analogy of the *a*-stems.

§ 106.	Sing. Nom. Acc. Gen. Dat. <i>muoter</i>
	Plur. Nom. Acc. <i>muoter</i>
	Gen. <i>muotero</i>
	Dat. <i>muoterum, -un, -on.</i>

§ 107. Like *muoter* were also declined *bruoder*, *tohter*, and *swēster*.

3. Stems in -nt.

§ 108. To this class belonged present participles used as nouns (for the inflection of the participles themselves, see § 123).

	SING.	PLUR.
Nom. Acc.	friunt (<i>friend</i>)	friunt ; friuntā , -a
Gen.	friuntes	friunto
Dat.	friunte	friuntum , -un, -on.

NOTE.—Here belonged originally a large number of nouns, as *fiant* (*enemy*), *wigant* (*warrior*), etc., all of which have passed into the *a*-declension.

4. Stems in -os, -es.

§ 109. This class corresponded to the Greek neuters in -os, Latin -us, -eris.

§ 110.	SING.	PLUR.
Nom. Acc.	lamb (<i>lamb</i>)	lambir
Gen.	lambes	lambiro
Dat.	lambe	lambirum, -om ;
Instr.	lambu, -o.	-un, -on.

§ 111. Like **lamb** were declined **kalb** (*calf*), **blat** (*leaf*), **grab** (*grave*), and a few others.

DECLENSION OF ADJECTIVES.

§ 112. Adjectives are declined as strong or weak. They have three genders, and the same cases as nouns. The endings of the strong declension are partly nominal and partly pronominal (the latter are given in *italics*). The nominal endings are those of the *a-* and *ō-*declension. The strong declension is divided into pure *a-*, *ō-*stems, *ja-*, *jō-*stems, and *wa-*, *wō-*stems, like the corresponding nouns.

A. STRONG DECLENSION.

1. Pure *a-*, *ā-*stems.

§ 113.	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Sing. Nom.	blintēr (<i>blind</i>)	blintaz	blintiu
Acc.	blintan	blintaz	blinta
Gen.	blintes	blintes	blintera
Dat.	blintemu, -emo	blintemu, -emo	blinteru, -ero
Instr.	blintu, -o	blintu, -o	
Plur. Nom.	blinte	blintiu	blinto
Acc.	blinte	blintiu	blinto
Gen.	blintero	blintero	blintero
Dat.	blintēm, -ēn	blintēm, -ēn	blintēm, -ēn.

NOTE.—1. The Nom. case sg. and pl. has often an uninflected form, so also the Acc. sg. neut., as *blint*. This remark applies to all adjectives of the strong declension.

2. The Nom. sg. fem. and the Nom., Acc. pl. neut. frequently end in -u (*blintu*) in Upper Franconian.

3. Adjectives ending in -al, -ar, -an with long stems sometimes drop the a before a vocalic ending, as *bittar* (*bitter*), Gen. *bittres*. See § 36.

§ 114. Like *blint* are declined all adjectives whose uninflected form ends in a consonant, as *guot* (*good*), *alt* (*old*), *jung* (*young*), *guldin* (*golden*), *mahtig* (*mighty*), *ërdlih* (*earthly*), etc.

2. ja-, jō-stems.

§ 115. The ja-, jō-stems differ from the pure a-, ō-stems in the uninflected form only which regularly ends in -i.

§ 116.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>scōnēr</i> (<i>beautiful</i>)	<i>scōnaz</i>	<i>scōniu</i>
Acc.	<i>scōnan</i>	<i>scōnaz</i>	<i>scōna</i>
	etc.	etc.	etc.

§ 117. Like *scōni* are declined all adjectives whose uninflected form ends in -i, also all present participles; as *festi* (*fast*), *māri* (*renowned*), *tiuri* (*dear*), *biderbi* (*useful*), *bëranti* (*bearing*), etc.

3. wa-, wō-stems.

§ 118. This class differs from the pure a-, ō-class in the uninflected form only. Those adjectives whose uninflected form ends in -o preceded by a consonant, usually develop an a (seldom e, o) between the consonant and the w in the inflected forms. See § 40.

§ 119.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ gar(a)wēr (<i>ready</i>) garwēr	{ gar(a)waz garwaz	{ garawiu garwiu
Nom.	fawēr (<i>little</i>) etc.	fawaz etc.	fawiu etc.

§ 120. To this class belong *garo* (*ready*); *gēlo* (*yellow*), *zēso* (*right, dexter*); *fao*, *fō* (*little*); *slēo*, *slē* (*dull*); *frao*, *frō* (*glad, joyful*); *rao*, *rō* (*raw*). See § 66.

B. WEAK DECLENSION.

§ 121. The weak declension of adjectives agrees exactly with that of the nouns.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	blinto	blinta	blinta
Acc.	blinton, -un	blinta	blintūn
Gen. Dat.	blinten, -in	blinten, -in	blintūn.

PLUR.

Nom. Acc.	blinton, -un	blintun, -on	blintūn
Gen.	blintōno	blintōno	blintōno
Dat.	blintōm, -ōn	blintōm, -ōn	blintōm, -ōn.

§ 122. In the same manner are declined the weak forms of the *ja-*, *jō-* and *wa-*, *wō-*stems, thus:—

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ scōno gar(a)wo	{ scōna gar(a)wa	{ scōna gar(a)wa
	etc.	etc.	etc.

C. DECLENSION OF PARTICIPLES.

§ 123. The present participle has both the strong and the weak declension. In the former case it is declined like a ja-, jō-stem, and in the latter case like blinto. Thus uninflected form *nēmanti* (*taking*), *salbōnti* (*anointing*), *habēnti* (*having*).

Strong.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ <i>nēmantēr</i> <i>salbōntēr</i> etc.	<i>nēmantaȝ</i> <i>salbōntaȝ</i> etc.	<i>nēmantiu</i> <i>salbōntiu</i> etc.

Weak.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ <i>nēmanto</i> <i>salbōnto</i> etc.	<i>nēmanta</i> <i>salbōnta</i> etc.	<i>nēmanta</i> <i>salbōnta</i> etc.

§ 124. The past participle, like the present, has both the strong and the weak declension. The uninflected form of strong verbs ends in -an, as *ginoman* (*taken*), *giritan* (*ridden*); that of the weak verbs ends in -t, as *gihabēt* (*had*), *gisalbōt* (*anointed*).

Strong.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	{ <i>ginomanēr</i> <i>gihabētēr</i> etc.	<i>ginomanaz</i> <i>gihabētaȝ</i> etc.	<i>ginomaniu</i> <i>gihabētiu</i> etc.

NOTE.—In Franconian monuments the suffix -an occasionally appears as -on, -en, or -in in the inflected forms.

Weak.			
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	ginomano	ginomana	ginomana
	gihabēto	gihabēta	gihabēta
	etc.	etc.	etc.

D. THE COMPARISON OF ADJECTIVES.

1. The Comparative Degree.

§ 125. The comparative is formed by means of the two suffixes *-ir-* (=Gothic *-iz-*) and *-ōr-* (=Gothic *-ōz-*), to which are then added the endings of weak adjectives. Polysyllabic adjectives formed with derivative suffixes and compound adjectives take the suffix *-ōr-*; *ja-*, *jō-* stems the suffix *-ir-*; uncompounded pure *a-*, *ō-* stems sometimes take the one, sometimes the other suffix, thus:—

POSITIVE.	COMPARATIVE.
sālig (<i>blessed</i>)	sāligōro
tiurlih (<i>dear</i>)	tiurlihhōro
engi (<i>narorw</i>)	engiro
suozi (<i>sweet</i>)	suoziro
lang (<i>long</i>)	lengiro
hōh (<i>high</i>)	{ hōhiro hōhōro

NOTE.—The ending *-iro* is sometimes weakened to *-ero* in Franconian monuments. Beside *jungiro*, the ordinary comp. of *jung* (*young*), appear *jungorō* and *jūgiro*; with the latter form cp. Gothic pos. *juggs* = **jungs*, comp. *jūhiza*.

2. The Superlative.

§ 126. The Superlative is formed by means of the two suffixes *-ist-* (=Gothic *-ist-*) and *-ōst-* (=Gothic *-ōst-*), to

which are then added the endings of weak adjectives. Adjectives which have *-iro* in the comparative have *-isto* in the superlative, and those which have *-ōro* in the comp. have *-ōsto* in the superlative, thus *sālīgōsto*, *tiurlihhōsto*, *engisto*, *suozisto*, *lengisto*, *hōhisto*, *hōhōsto*.

3. Irregular Comparison.

§ 127. The following adjectives form their comparatives and superlatives from a different root than the positive :—

guot (<i>good</i>)	comp. bezziro	superl. bezzisto
ubil (<i>bad</i>)	„ wirsiro	„ wirsisto
mihhil (<i>great</i>)	„ mēro	„ meisto
luzzil (<i>little</i>)	„ minniro	„ minnisto

NOTE.—1. Beside the regular form *mēro* (= Gothic *maiza*) occur in Alemanic the forms *mēriro*, *mērōro*, which are double comparatives like Mod. Eng. *nearer*.

2. *lezzisto* (*last*) is defective.

§ 128. In a few cases the comparative and superlative are formed from an adverb or preposition, as in Latin.

Pos.	Comp.	SUPERL.
after (<i>after</i>)	aftro, aftaro, -ero	{ aftrōsto afterōsto aftristo
ēr (<i>formerly</i>)	ēriro	ēristo
fora, furi (<i>before</i>)	furiro	furisto
furdir (<i>forwards</i>)	{ fardro fordaro, -oro	fardarōsto
hintar (<i>behind</i>)	hintaro	hintarōsto
inne (<i>within</i>)	innaro	innarōsto
oba (<i>above</i>)	obaro, oboro	obarōsto
untar (<i>down</i>)	untaro	untarōsto
ūz, ūzar (<i>outside</i>)	ūzaro	ūzarōsto.

NOTE.—Beside the regular forms *abaro*, etc., the Alemanic dialect frequently has forms with double comparative endings, as *abarōro*, etc., cp. *mēriro*, *mērōro*.

APPENDIX.

FORMATION OF ADVERBS FROM ADJECTIVES.

§ 129. 1. By simply adding *-o* to the uninflected form of the adjective when it ends in a consonant, thus:—

adj. <i>mahtīg</i> (<i>mighty</i>)	adv. <i>mahtigo</i>
„ <i>ubil</i> (<i>bad</i>)	„ <i>ubilo</i>
„ <i>tiurlih</i> (<i>dear</i>)	„ <i>tiurliho</i> .

2. Adjectives ending in *-i* (*ja-*, *jō-*stems) drop the *-i* before the adverbial ending *-o*; and those containing a mutated stem vowel change it back to the unmutated one, thus:—

adj. <i>scōni</i> (<i>beautiful</i>)	adv. <i>scōno</i>
„ <i>tiuri</i> (<i>dear</i>)	„ <i>tiuro</i>
„ <i>festi</i> (<i>fast</i>)	„ <i>fasto</i>
„ <i>semfti</i> (<i>soft</i>)	„ <i>samfto</i> .

COMPARISON OF ADVERBS.

§ 130. The comparative degree of adverbs ends in *-ōr* (never *-ir*); the superlative mostly ends in *-ōst*, but sometimes also in *-ist*, thus:—

Adj. <i>lang</i> (<i>long</i>);	adv. comp. <i>langōr</i>	superl. <i>langōst</i>
„ <i>festi</i> (<i>fast</i>);	„ „ <i>fastōr</i>	„ <i>fastōst</i>
„ <i>jung</i> (<i>young</i>)		„ <i>jungist</i> .

§ 131. The following are irregular :—

wola (<i>well</i>)	comp. baz	superl. bezzist
	„ wirs (<i>worse</i>)	„ wirsist
	„ mēr (<i>more</i>)	„ meist
	„ min (<i>less</i>)	„ minnist

NOTE.—Beside mēr, meist occur the weak neuter adj. forms (mēra, meista) as adverbs.

NUMERALS.

I. Cardinal and Ordinal.

CARDINAL.	ORDINAL.
ein (<i>one</i>)	ērīsto, furīsto
zwei (<i>two</i>)	ander
drī (<i>three</i>)	dritto
feor, fior (<i>four</i>)	feordo, fiordo
fimf, finf (<i>five</i>)	fimfto, finfto
sēhs (<i>six</i>)	sēhsto
sibun (<i>seven</i>)	sibunto
ahto (<i>eight</i>)	ahtodo
niun (<i>nine</i>)	niunto
zēhan, zēhen (<i>ten</i>)	zēhanto
einlif (<i>eleven</i>)	einlifto
zwelīf (<i>twelve</i>)	zwelīfto
drīzēhan (<i>thirteen</i>)	drittozēhanto
fīorzēhan (<i>fourteen</i>)	fīordozēhanto
fīnfzēhan (<i>fifteen</i>)	fīnftazēhanto
sēhszēhan (<i>sixteen</i>)	sēhstazēhanto
*sibunzēhan (<i>seventeen</i>)	sibuntozēhanto
ahtozēhan (<i>eighteen</i>)	ahtodazēhanto
niunzēhan (<i>nineteen</i>)	niuntazēhanto
zweinzug (<i>twenty</i>)	zweinzugōsto

CARDINAL.	ORDINAL.
drīzzug, drīzug (<i>thirty</i>)	drīzugōsto
fiorzug (<i>forty</i>)	fiorzugōsto
finfzug (<i>fifty</i>)	finfzugōsto
sēhszug (<i>sixty</i>)	sēhszugōsto
sibunzug (<i>seventy</i>)	sibunzugōsto
ahtozug (<i>eighty</i>)	ahtozugōsto
niunzug (<i>ninety</i>)	niunzugōsto
zēhanzug } (<i>hundred</i>)	zēhanzugōsto
hunt	
zwei hunt (<i>two hundred</i>)	
thūsunt } (<i>thousand</i>).	
dūsunt	

§ 132. The first three cardinal numerals are declinable in all cases and genders.

1. *ein* follows the strong declension, when used as a numeral, § 113. When *ein* is used in the sense of *alone*, it follows the weak declension.

2.	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. Acc.	zwēne	zwei	zwā (zwō)
Gen.	zweio	zweio	zweio
Dat.	zweim, zwein	zweim, zwein	zweim, zwein
3.	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. Acc.	drī	driu	drīo
Gen.	drīo	drīo	drīo
Dat.	drim, drin	drim, drin	drim, drin.

§ 133. The cardinal numerals 4-12 remain uninflected when they stand before a noun, while, if they stand after a noun or are used as nouns, they are declined according to the *i*-declension. The neut., Nom. and Acc. has the adjectival ending.

	<i>Masc. Fem.</i>	<i>Neut.</i>
Nom. Acc.	-i	-iu; -u
Gen.	-eo, -o	-eo, -o
Dat.	-im, -in	-im, -in.

§ 134. The cardinal numerals 20-100 ending in -zug = OE. -tig, Gothic *tigus* (*decade*) are followed by the Genitive. *dūsunt*, *thūsunt* is mostly treated as a fem. substantive, but sometimes also as a neuter.

§ 135. *ander* (*second*), inflected form *anderēr*, -az, -iu, follows the strong declension, the remaining ordinal numerals follow the weak declension.

2. Other Numerals.

§ 136. 1. Distributive numerals, as *einluzze* (*one by one*), *zwiseke* (*two by two*).

2. Multiplicatives, as *einfalt* (*falt* = OE. -*fealde*), *zwifalt*, etc.

3. Numeral adverbs, as *eines*, Gen. sg. (*once*); *zwiror*, *zwiron* (*twice*); *driror* (*thrice*). The higher numbers, as also sometimes those given above, are formed by means of prefixing the cardinal numbers to *stunt* (*time*), thus, *sibunstunt* (*seven times*).

PRONOUNS.

§ 137.

1. Personal.

	SING.	PLUR.
Nom.	ih (<i>I</i>)	wir
Acc.	mih	unsih
Gen.	mīn	unsēr
Dat.	mir	uns.

	SING.	PLUR.
	Nom. <i>dū, du</i> (<i>thou</i>)	<i>ir</i>
	Acc. <i>dih</i>	<i>iuwih</i>
	Gen. <i>dīn</i>	<i>iuwēr</i>
	Dat. <i>dir</i>	<i>iu.</i>

	SING.	
<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom. <i>ēr</i> (<i>he</i>)	<i>iȝ</i> (<i>it, there</i>)	<i>siu; sī, si</i> (<i>she</i>)
Acc. <i>inan, in</i>	<i>iȝ</i>	<i>sia</i> (<i>sie</i>)
Gen. (<i>sīn</i>)	<i>is, ës</i>	<i>ira</i> (<i>iru, -o</i>)
Dat. <i>imu, imo</i>	<i>imu, imo</i>	<i>iru (-o)</i>

	PLUR.	
Nom. <i>sie</i>	<i>siu</i>	<i>sio</i>
Acc. <i>sie</i>	<i>siu</i>	<i>sio</i>
Gen. <i>iro</i>	<i>iro</i>	<i>iro</i>
Dat. <i>im, in</i>	<i>im, in</i>	<i>im, in.</i>

NOTE.—1. *ih* and *dū* were often attached enclitically to the verb, especially in poetry, as *gibuh*=*gibu ih*, *findistu*=*findis dū*. The forms *iuwih*, *iuwēr* were mostly written *iuuih*, *iuuēr*, sometimes also *iuih*, *iuēr*.

2. Beside *ēr* (=Latin and Gothic *is* [*he*]) appear in some Frankonian monuments the forms *hēr*, *hē* (=OE. *hē*, *he*, and Lat. *ce* in **ho-i-ce* > *hic*).

3. Beside the accented forms *inan*, *imo*, *iro*, *sia*, *sie*, *sio* occur the unaccented forms *nan*, *mó*, *ro*, *sa*, *se*, *so*.

4. *ēr*, *iȝ*, *ës*, *in* were sometimes attached enclitically to a preceding word, as *giloubt-ēr*=*giloubta ēr*; *imos*=*imo ës*, etc.

§ 138.

2. Reflexive.

	SING.	PLUR.
Acc. <i>sih</i> (<i>oneself</i>)		<i>sih</i>
Gen. <i>sīn</i> (<i>ira</i>)		(<i>iro</i>)
Dat. (<i>imu, iru</i>)		(<i>im</i>).

3. Possessive.

§ 139. The possessive pronouns of the first and second persons were formed from the Gen. case of the corresponding personal pronouns, thus, *mīn* (*my*), *dīn* (*thy*), *unsēr* (*our*), *iuwēr* (*your*). The masc. and neut. sg. were expressed by the reflexive form *sīn* (*his, its*); the fem. sg. by *ira* (*her*, lit. *of her*), and the plural all genders by *iro* (*their*, lit. *of them*).

They were declined according to the strong declension, § 113.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	<i>mīnēr</i>	<i>mīnaz</i>	<i>mīniu</i>
	<i>unserēr</i>	<i>unseraz</i>	<i>unseriu.</i>

NOTE.—Beside *unserēr*, *iuwērēr* the forms *unsarēr*, *iuarēr* sometimes occur.

§ 140. *unsēr* and *iuwēr* have also shortened inflected forms in Franconian:—

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Sing. Nom.	<i>unsēr</i>	<i>unsaz</i>	<i>unsu</i>
Acc.	<i>unsan</i>	<i>unsaz</i>	<i>unsa</i>
Gen.	<i>unses</i>	<i>unses</i>	<i>unsera</i>
Dat.	<i>unsemo</i>	<i>unsemo</i>	<i>unseru</i>
Plur. Nom.	<i>unse</i>	<i>unsu</i>	<i>unso</i>
	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

4. Demonstrative.

§ 141. The simple demonstrative *thēr*, *dēr* was employed both as definite article and relative pronoun.

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	dēr	daȝ	diu
Acc.	dēn	daȝ	dea, dia (die).
Gen.	dēs	dēs	dēra, (dēru, -o)
Dat.	dēmu, dēmo	dēmu, dēmo	dēru, -o
Instr.		diu	

PLUR.

Nom.	} dē, dea, dia, die	diu, (dei)	deo, dio
Acc.			
Gen.	dēro	dēro	dēro
Dat.	dēm, dēn	dēm, dēn	dēm, dēn.

NOTE.—1. The Franconian dialects have mostly the unshifted forms *thēr*, *thaz*, *thiu*, etc.

2. Beside the Nom. form *thēr* occurs also *thie* (*thē*) in Tatian.

3. Beside the Nom., Acc. fem. pl. *thio* occur in Franconian also *thie*, rarely *thia*.

4. *dēr*, etc., when used as a rel. pronoun, frequently had contracted forms, especially in poetry, as *theih* from **tha ih* = *thaz ih*, cp. Goth. neut. *hwa*, *thiuns* = *thiu uns*, *zēn* = *zi thēn*.

§ 142. The compound demonstrative pronoun is declined thus:—

SING.

	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>
Nom.	dēse, dēsēr (<i>this</i>)	diz	dēsiu, disiu (<i>thisu</i>)
Acc.	dēsan	diz	dēsa
Gen.	dēsses	dēsses	dēsera
Dat.	dēsemu, dēsemo	dēsemu, dēsemo	dēseru
Instr.		{ dēsiu, dēsu disiu, disu	

		PLUR.	
Nom. }	dēse	dēsiu, disiu (thisu)	dēso
Acc. }			
Gen.	dēsero	dēsero	dēsero
Dat.	dēsēm, -en	dēsēm, -en	dēsēm, -en.

NOTE.—The Nom. sg. masc. is *thērēr* in Otfrid. The Gen. sg. fem. is *thērera* in Otfrid and *thërra* (*thërro*) in Tatian; Dat. fem. sg. *thēreru* in Otfrid, and *thërru* (*thërro*, *thërra*) in Tatian; Gen. pl. *thērero* in Otfrid, and *thērero* (*thërro*) in Tatian.

§ 143. *jenēr* (*that, yon*), mostly written *genēr*, is declined like a strong adjective, § 113.

sēlb (*self, ipse*) may follow either the strong or the weak declension. Combined with the def. art., it signifies *same*, and always follows the weak declension.

5. Relative.

§ 144. A relative pronoun proper did not exist in OHG., its place was supplied by the demonstrative *dēr*, *daz*, *diu*.

6. Interrogative.

§ 145. The OHG. simple interrogative pronoun had no independent form for the feminine, and was declined in the singular only.

	SING.	
	<i>Masc. Fem.</i>	<i>Neut.</i>
Nom.	hwēr, wēr (<i>who</i>)	hwaz, waz (<i>what</i>)
Acc.	hwēnan wēnan, wēn	hwaz, waz
Gen.	hwēs, wēs	hwēs, wēs
Dat.	hwēmu, wēmo	hwēmu, wēmo
Instr.		hwīu, wīu.

NOTE.—I. The initial *h* was dropped from the beginning of the ninth century.

2. For the Instr. *wiu* the form *hiu* is also found.

3. A noun following *wēr* was put in the Gen., as *wēr manno* (*which man*, lit. *who of men*).

§ 146. *hwēdar*, *wēdar* (*which of two*), *hwēlih*, *wēlih* (*which*), *hweolih* (*of what sort*), and *solih* (*such*) were declined like strong adjectives, § 113.

7. Indefinite.

§ 147. *sum*, *sumilih*, *sumalih* (*a certain one, some one*), declined like a strong adjective.

ein (*one*), *einīg*, *eining* (in negative sentences *any, anyone*), declined like a strong adjective.

wēr (*whoever*), *sō wēr sō* (*whosoever*), *ētwēr* (*anyone*).

thēhein, *dēhein* (*anyone, any*); in negative sentences *no one, no, none*.

man (*one*), *eoman*, *ioman* (*somebody*), *neoman*, *nioman* (*nobody*).

nihein, *nihhein*; *nohein* *nohhein* (*no, none*).

wiht, *eowiht*, *iowiht* (*anything*); *neowiht*, *niowiht* (*nothing*).

gilih (*like*) (with a noun in the Gen.=*each*), *manno gilih* (*each man*); *wēlih*, *giwēlih*, *eogiwēlih*, *iogiwēlih* (*each*).

VERBS.

§ 148. The OHG. verb has the following independent forms:—one voice (active), two numbers, three persons, two tenses (present and preterite), two complete moods (indica-

tive and subjunctive, the latter originally the optative), besides an imperative which is only used in the present tense, three verbal nouns (pres. infin., pres. participle, and gerund), and one verbal adjective (the past participle).

Conjugation.

§ 149. The OHG. verbs are divided into two great classes:—Strong and Weak. The latter form their preterite by the addition of the syllable *-ta*, and their past participle by means of a *t*-suffix; the former form their pret. and past participle by vowel gradation (*ablaut*).

Ablaut is the gradation of vowels both in stem and suffix, caused by the primitive Indo-Germanic system of accentuation. The vowels vary within certain series of related vowels, called *ablaut-series*. There are in OHG. six such series which appear most clearly in the various classes of the strong verbs. We are able to conjugate a strong verb when we know the four stems, as seen (1) in the infin. or 1. sg. pres. indic., (2) 1. sg. pret. indic., (3) 1. pl. pret. indic., (4) the past participle. By arranging the vowels according to these four stems we arrive at the following system:—

	i.	ii.	iii.	iv.
I.	ī, ī	ei, ē	i	i
II.	eo(io), iu	ou, ō	u	o
III.	i(ë), i	a	u	u, o
IV.	ë, i	a	ā	o
V.	ë, i	a	ā	ë
VI.	a, a	uo	uo	a

NOTE.—On the differences *ei* and *ē*, *io* and *iu*, *ou* and *ō*, *i* and *ë*, *ë* and *i*, *u* and *o*, see §§ 30, 31, 32, 18, 16, 17, 24.

Besides these two great classes of strong and weak verbs, there are a few others which will be treated under the general heading *Minor Groups*.

The strong verbs were originally further subdivided into reduplicated and non-reduplicated verbs. The reduplication has, however, entirely disappeared in OHG. The non-reduplicated verbs are divided into six classes according to the six ablaut-series given above. The originally reduplicated verbs are put together here and called Class VII.

A. STRONG VERBS.

§ 150. The conjugation of *nēman* (*to take*) will serve as a model for all strong verbs.

Present.

	INDIC.	SUBJ.
Sing. 1.	nimu	nēme
2.	nim-is, (-ist)	nēm-ēs, (-ēst)
3.	nimit	nēme
Plur. 1.	nēm-emēs, (-ēn)	nēm-emēs, (-ēn)
2.	nēmet	nēmēt
3.	nēm-ant, (-ent)	nēmēn

	IMPER.	INFIN.
Sing. 2.	nim	nēm-an, (-en)
Plur. 1.	nēm-amēs, -emēs, (-ēn)	GERUND.
2.	nēmet	Gen. nēmannes
		Dat. nēmanne

PRES. PART. nēm-anti, (-enti).

Preterite.

	INDIC.	SUBJ.
Sing.		
1.	nam	nāmi
2.	nāmi	nām-is, (-ist)
3.	nam	nāmi
Plur.		
1.	nām-umēs, (-un)	nām-īmēs, (-īn)
2.	nāmut	nāmīt
3.	nāmun	nāmīn

PAST PART. *ginoman.*

NOTE.—1. The ending -st of the 2nd sg. does not occur in the oldest monuments; it arose partly from analogy with the preterite-present forms *kanst*, *gitarst*, etc., and partly from a false etymological division of the pronoun from the verb to which it was frequently attached enclitically, thus *nimisþu* > *nimistu*, from which *nimist* was extracted as the verbal form, cp. the similar process in OE.

2. The ending -mēs of the 1st pl. properly belongs to the present indic. and imperative, from which it was transferred by analogy to the 1st pl. subj. pres. and to the pret. indic. and subj.

3. The ending -ēn of the 1st pl. belongs properly to the subj. pres. only.

4. The ending -un of the 1st pl. pret. indic. arose regularly from older -um.

5. The infin. ending -en is due to that of the weak verbs, Class I, where -en arose regularly.

6. The 2nd sg. pret. indic. has always the same stem vowel as the pret. subj. and pret. pl. indic.

The above remarks have merely been made with a view of explaining the verbal forms with double endings. It must not, however, be assumed that the forms, which have remained unmentioned were all regularly developed from the Germanic primitive language. Some of them were either OHG. new formations (e.g. 2nd pl. indic. and imper., the regular form of which would be **nimit*), or had been modified in some way partly by analogy and partly by levelling, e.g. the *e* in *nēmēmēs*, older form *nēmamēs*,

Ablaut-series.

§ 151. We shall only give in each class a few verbs to illustrate the gradation of vowels and consonant changes. All other verbs occurring in the texts will be found in the glossary referred to their proper class.

§ 152.

CLASS I.

INF.	PRET. SG.	PRET. PL.	P.P.
i	ei } § 30 ē }	i	i
bītan (<i>to wait</i>)	beit	bitun	gibitan
scriban (<i>to write</i>)	screib	scribun	giscriban
stīgan (<i>to ascend</i>)	steig	stigun	gistigan
rīsan (<i>to fall</i>)	reis	rirun	giriran
snīdan (<i>to cut</i>)	sneid	snitun	gisnitan
spiwan (<i>to vomit</i>)	spēo (spē)	spiwun	gispiwan
dīhan (<i>to thrive</i>)	dēh	digun	gidigan
lihan (<i>to lend</i>)	lēh	liwun	giliwan.

NOTE.—On the pret. spēo, spē, see § 66, and for the consonant changes § 63.

§ 153.

CLASS II.

INFIN.	PRES.	PRET. SG.	PRET. PL.	P.P.
io	iu	ou } § 31 ō }	u	o
liogan (<i>to lie</i>)	liugu	loug	lugun	gilogan
klioban (<i>to cleave</i>)	kliubu	kloub	klubun	gikloban
biotan (<i>to offer</i>)	biutu	bōt	butun	gibotan
kiosan (<i>to choose</i>)	kiusu	kōs	kurun	gikoran
ziohan (<i>to draw</i>)	ziuhu	zōh	zugun	gizogan

Here belong also—

sūfan (<i>to sip, drink</i>)	sūfu	souf	suffun	gisoffan
sūgan (<i>to suck</i>)	sūgu	soug	sugun	gisogan.

NOTE.—I. On the Upper German forms of the infin. with *iu* (*liugan*) see § 32. For *kōs* beside *kurun*, etc., see § 63.

2. Verbs of this class ending in *w* have *iu* throughout the present and *ū* in the pret. pl. and past participle, as *kiuwan* (*to chew*), *kou* (§ 66), *kūwun*, *gikūwan*; in the two last forms the *w* was often dropped.

3. *sūfan*, *sūgan* are properly aorist presents, like Greek *τῦφω*, *τρίβω*.

§ 154.

CLASS III.

To this class belong all strong verbs having a medial nasal or liquid + consonant, and a few others in which the vowel is followed by two consonants other than nasal or liquid + consonant.

Those with nasal + consonant have *i* in the infin. and throughout the present (§ 16, 1) and *u* in the past participle (§§ 17, 24); the others have *i* in the sing. present (§ 16, 2), *ë* in the plural, and *o* in the past participle.

INFIN.	PRES. SG.	PRET. SG.	PRET. PL.	P.P.
i } ë }	i	a	u	u } o }
<i>bintan</i> (<i>to bind</i>)	<i>bintu</i>	<i>bant</i>	<i>buntun</i>	<i>gibuntan</i>
<i>rinnan</i> (<i>to run</i>)	<i>rinnu</i>	<i>ran</i>	<i>runnun</i>	<i>girunнан</i>
<i>singan</i> (<i>to sing</i>)	<i>singu</i>	<i>sang</i>	<i>sungun</i>	<i>gisungan</i>
<i>wërdan</i> (<i>to become</i>)	<i>wirdu</i>	<i>ward</i>	<i>wurtun</i>	<i>wortan</i>
<i>stërban</i> (<i>to die</i>)	<i>stirbu</i>	<i>starb</i>	<i>sturbun</i>	<i>gistorban</i>
<i>hëlfan</i> (<i>to help</i>)	<i>hilfu</i>	<i>half</i>	<i>hulfun</i>	<i>giholfan</i>
<i>fëhtan</i> (<i>to fight</i>)	<i>fihtu</i>	<i>faht</i>	<i>fuhtun</i>	<i>gifohtan</i>
<i>brëstan</i> (<i>to burst</i>)	<i>bristu</i>	<i>brast</i>	<i>brustun</i>	<i>gibrostan</i>

NOTE.—I. *dwingan* (*to compel*) has the p.p. *gidungan* beside *gidwungan*.

2. *biginnan* (*to begin*) and *bringen* (*to bring*) have the weak preterites *bigonta*, *bigonda*, *brähta*, beside the strong *bigan*, *brang*.

CLASS IV.

§ 155. To this class belong strong verbs whose stems end in a single liquid or nasal, and a few others.

INFIN.	PRES.SG.	PRET.SG.	PRET.PL.	P.P.
ë	i	a	ā	o
nēman (<i>to take</i>)	nimu	nam	nāmun	ginoman
bēran (<i>to bear</i>)	biru	bar	bārun	giboran
hēlan (<i>to hide</i>)	hilu	hal	hālun	giholan
stēlan (<i>to steal</i>)	stilu	stal	stālun	gistolan
quēman (<i>to come</i>)	quimu	quam	quāmun	quoman

Here belong also—

sprēchan (<i>to speak</i>)	sprichu	sprah	sprāchun	gisprochan
brēchan (<i>to break</i>)	brichu	brah	brāchun	gibrochan.

NOTE.—Beside the p.p. quoman occurs also quēman, formed after the analogy of Class V. For initial quē-, qui-, Tatian has co-, cu-.

CLASS V.

§ 156. To this class belong all those verbs having *ë*, *i* in the present, and ending in other consonants than those in Classes III and IV.

INFIN.	PRES. SG.	PRET. SG.	PRET. PL.	P.P.
ë	i	a	ā	ë
gēban (<i>to give</i>)	gibu	gab	gābun	gigēban
sēhan (<i>to see</i>)	sihu	sah	sāhun	gisēhan
quēdan (<i>to say</i>)	quidu	quad	quātun	giquētan
ēzzan (<i>to eat</i>)	izzu	āz	āzun	gēzzan
wēsan (<i>to be</i>)	wisu	was	wārun	
lēsan (<i>to read, gather</i>)	lisu	las	lārun	gilēran
gēhan (<i>to confess</i>)	gihu	jah	jāhun	gigēhan

Here belong also—

sitzen (<i>to sit</i>)	sitzu	saz	sāzun	gisēzzan
bitten (<i>to beg</i>)	bittu	bat	bātun	gibētan
liggen (<i>to lie down</i>)	liggu	lag	lāgun	gilēgan.

NOTE.—1. With the *ā* in *āz*, cp. OE. *ētan*, Lat. *ēdere* (*to eat*), beside OE. *æt*, Lat. *ēd-i*.

2. On *gihu*, *gēhan*, beside *jah*, see § 67.

3. *sitzen* from **sitjan*, *bitten* from **bidjan* (= Gothic *bidjan*), *liggen* from **ligjan*. See § 56. The *j* belonged to the present only.

§ 157.

CLASS VI.

PRES.	PRET. SG.	PRET. PL.	P.P.
a	uo	uo	a
faran (<i>to go</i>)	fuor	fuorun	gifaran
tragan (<i>to carry</i>)	truog	truogun	gitragan
wahsan (<i>to grow</i>)	wuohs	wuohsun	giwahsan
slahan (<i>to strike</i>)	sluog	sluogun	gislagan
stantan (<i>to stand</i>)	stuont	stuontun	gistantan

Here belong also—

heffen (<i>to raise</i>)	huob	huobun	-haban
skephen (<i>to create</i>)	skuof	skuofun	giskaffan
swerien (<i>to swear</i>)	swuor (suor)	swuorun suorun	} gisworan

NOTE.—1. The 2nd and 3rd sg. pres. indic. have umlaut, see, however, § 19.

2. The pret. sg. *sluog* has been formed after the analogy of the pret. pl. The regular form *sluoh* still occurs in the oldest monuments.

3. *stuont*, *stuontun*, *gistantan* have the *n* in the stem from the present, cp. OE. *standan* (*to stand*), pret. *stōd*. Forms without *n* are occasionally found in OHG.; as pret. pl. *forstuotun*. For the shorter present forms, see § 180.

4. *heffen* from **hafjan* [= Gothic *hafjan* (*to raise*), cp. Lat. *capio*]; *skephen* from **skapjan* (= Gothic *skapjan*); *swerien* from **swarjan*. See § 56. *huob* has its *b* from the pret. pl. and p.p., the regular form would be **huof*. The present tense of these three verbs follows the inflection of the weak verbs, Class I.

5. The regular forms of the 2nd and 3rd sg. pres. indic. and 2nd sg. imperative were *hevis*, *hevit*, *hevi*; for the *v* see § 7 under *f*. This *v* then became transferred to other forms of the present where it did not

originally belong, e.g. infin. **heven**, pres. participle **heventi**. Similarly at a later period the **b** of the pret. pl. and p.p. crept into the present, from which arose the Middle and Modern HG. form **heben**.

§ 158.

CLASS VII.

To this class belong those verbs which had originally reduplicated preterites like e.g. Greek *λέλοιπα* or Gothic **haldan** (*to hold*), pret. sg. **haihald**; **lētan** (*to let*), pret. sg. **laīlōt**; **flōkan** (*to complain*), pret. sg. **faīflōk**; **hāitan** (*to call*), pret. sg. **haihāit**; **aukan** (*to increase*), pret. sg. **aīauk**.

The reduplication disappeared in OHG. through the reduplicated syllable undergoing contraction with the stem syllable. Five sub-classes are to be distinguished according as the present stem contains—

a	=	Prim. Germanic a , Gothic a
ā	=	„ „ ǣ „ ē
ei	=	„ „ ai „ ái
ou (ō § 31)	=	„ „ au „ áu
uo	=	„ „ ō „ ō.

§ 159.

Sub-classes 1, 2, 3.

The preterite of the verbs belonging here contained the stem-vowel **ē** in the oldest state of the language. During the OHG. period this **ē** was developed to **ie** through the intermediate stages **ea**, **ia**, see § 26. Otfrid had **ia**, Tatian **ie**. The pret. sg. and plur. have the same stem-vowel.

INFIN.	PRET. SG.	P. P.
haltan (<i>to hold</i>)	hialt	gihaltan
gangan (<i>to go</i>)	giang	gigangan
fallan (<i>to fall</i>)	fial	gifallan

Here belong properly also—

fāhan (<i>to seize</i>)	fiang	gifangan
hāhan (<i>to hang</i>)	hiang	gihangan.

NOTE.—1. On the last two verbs see §§ 15, 63.

2. The pret. *intflegun* in Tatian for *intflegun* was formed after the analogy of the present.

3. For the shorter presents of *gangan* see § 181.

INFIN.	PRET. SG.	P.P.
<i>lāzan</i> (<i>to let</i>)	<i>liaz</i>	<i>gilāzan</i>
<i>slāfan</i> (<i>to sleep</i>)	<i>sliaf</i>	<i>gislāfan</i>
<i>rātan</i> (<i>to advise</i>)	<i>riat</i>	<i>girātan</i>
<i>heīzan</i> (<i>to call</i>)	<i>hiaz</i>	<i>giheīzan</i>
<i>skeidan</i> (<i>to sever</i>)	<i>skiad</i>	<i>giskeidan</i>
<i>meīzan</i> (<i>to cut</i>)	<i>miaz</i>	<i>gimeīzan</i>

§ 160.

Sub-classes 4, 5.

The preterite of these verbs in the oldest period of the language contained the diphthong *eo*, which became *io* (Otfrid *ia*) in the ninth century. Tatian has both *eo* and *io*.

INFIN.	PRET. SG.	P.P.
<i>loufan</i> (<i>to run</i>)	<i>liof</i>	<i>giloufan</i>
<i>houwan</i> (<i>to hew</i>)	<i>hio</i>	<i>gihouwan</i>
<i>stōzan</i> (<i>to push</i>)	<i>stioz</i>	<i>gistōzan</i>
<i>ruofan</i> (<i>to call</i>)	<i>riof</i>	<i>giruofan.</i>

NOTE.—Upper German has the preterite forms *liuf*, *hiu* (§ 66), and *riuf*, see § 32.

B. WEAK VERBS.

§ 161. The weak verbs, which for the most part are derivatives, are divided into three classes according as the infinitive ends in *-en* (from older *-jan*), *-ōn*, *-ēn* (from older *-ain*).

Three stems are to be distinguished in the conjugation of weak verbs: the stem of the present, preterite, and the past participle, which mostly agrees with that of the preterite.

NOTE.—The infinitive of Class I not unfrequently ends in *-an* (instead of *-en*), especially in the Upper German dialects. The ending *-an* was due to the analogy of the infinitive-ending of strong verbs.

1. First Weak Conjugation.

§ 162. The verbs of this conjugation are sub-divided into two classes: (1) Those which had originally a short stem syllable; (2) Polysyllabic verbs and those which had a long stem syllable.

NOTE.—A syllable is long when it contains a long vowel or diphthong, or a short vowel followed by two consonants belonging to the same syllable, thus e.g. *slāf* (*sleep*), *stein* (*stone*), *gast* (*guest*).

Class a.

§ 163. **Formation of the present stem.** The present stem of these verbs became long (except in the second and third persons sg. indic., and second person sg. imperative) by the West Germanic law of the doubling of consonants, see § 56. The *j* had already disappeared in these persons before the operation of this law, for which reason they have single consonants. The verbs however ending in one of the affricatae **zz** (**tz**), **pf**, or **ck** (**ech**) (= West Germanic *tj*, *pj*, *kj*), have extended these throughout the present and to the imperative second sg.

Formation of the Preterite and Past Participle.

The *j*, which caused the doubling of the final consonants in the present stems, never existed in the preterite or past participle, so that these stems end in single consonants. The preterite has usually the ending *-ita*, but verbs, whose present stems end in one of the affricatae **pf**, **zz** (**tz**), or **ck** (**ech**) (= West Germanic *pj*, *tj*, *kj*), have the ending *-ta* in

the preterite. Those whose present stems end in *tt* or *ll* (= West Germanic *dj*, *lj*), sometimes have the one ending and sometimes the other.

The past participle has two forms, the one called the uninflected, the other the inflected form. The uninflected form ends in *-it*. The inflected form ends in *-itēr*, when the preterite ends in *-ita*, and in *-tēr* when the preterite ends in *-ta*.

§ 164. The full conjugation of *zellen* (*to tell*), and *nerien* (*to save*), will serve as models for this class.

Present.

INDIC.	SUBJ.
Sing. 1. <i>zellu, neriū</i> 2. <i>zel-is, ner-is, -ist</i> 3. <i>zelit, nerit</i>	<i>zelle, nerie</i> <i>zell-ēs, neri-ēs;</i> <i>-ēst</i> <i>zelle, nerie</i>
Plur. 1. <i>zell-emēs, neri-emēs; -ēn</i> 2. <i>zellet, neriet</i> 3. <i>zellent, nerient</i>	<i>zell-ēn, neri-ēn;</i> <i>-emēs</i> <i>zellēt, neriēt</i> <i>zellēn, neriēn</i>
IMPERATIVE.	INFIN.
Sing. 2. <i>zeli, neri</i>	<i>zellen, nerien</i>
	GERUND.
Plur. 1. <i>zell-emēs, neri-emēs; -ēn</i> 2. <i>zellet, neriet</i>	Gen. <i>zellennes, neri-ennes</i> Dat. <i>zellenne, neri-enne</i>
	PRES. PARTICIPLE.
	<i>zellenti, nerienti.</i>

Preterite.

INDIC.	SUBJ.
Sing. 1. <i>zalta zelita, nerita</i>	<i>zalti zeliti, neriti; -ī</i>
2. <i>zalt-ōs zelit-ōs, nerit-ōs; -ōst</i>	<i>zalt-īs zelit-īs nerit-īs; -īst</i>
3. <i>zalta zelita, nerita</i>	<i>zalti zeliti, neriti</i>
Plur. 1. <i>zalt-un zelit-un, nerit-un; -umēs</i>	<i>zalt-in zelit-in, nerit-in; imēs</i>
2. <i>zaltut zelitut, neritut</i>	<i>zaltit zelitit, neritit</i>
3. <i>zaltun zelitun, neritun</i>	<i>zaltin zelitin, neritin.</i>

PAST PARTICIPLE.

gizalt gizelit, ginerit

NOTE.—1. On the personal endings cp. § 150, note.

2. The forms *neriu, neriet*, etc., sometimes appear as *nerru, nerret*, etc.3. After the analogy of *zelis, zelit*, the other forms of the present have single consonants in Tatian.

Class b.

§ 165. The verbs of this class undergo no consonant changes in the present.

The preterite ends in *-ta* in the Upper German dialects and in Otfrid, while in Tatian it not unfrequently ends in *-ita*. The past participle follows the same rule as the verbs under Class a.

NOTE.—1. Present stems ending in double consonants are simplified in the preterite, as *brennen* (*to burn*), pret. *branta*; *kussen* (*to kiss*), pret. *kusta*.

2. Verbs whose present stems end in a consonant + *t* have only one *t* in the preterite, as *wenten* (*to turn*), pret. *wanta*.

§ 166. The full conjugation of *suochen* (*to seek*) will serve as a model for this class.

Present.

INDIC.	SUBJ.
Sing. 1. <i>suochu</i> 2. <i>suoch-is</i> ; -ist 3. <i>suoचित</i>	<i>suoche</i> <i>suoच-ēs</i> ; -ēst <i>suoche</i>
Plur. 1. <i>suoच-emēs</i> ; -ēn 2. <i>suoचत</i> 3. <i>suoचत</i>	<i>suoच-ēn</i> ; -emēs <i>suoचēt</i> <i>suoचēn</i>
IMPER.	INFIN.
Sing. 2. <i>suoचि</i>	<i>suoचन</i>
	GERUND.
Plur. 1. <i>suoच-emēs</i> ; -ēn 2. <i>suoचत</i>	Gen. <i>suoचennes</i> Dat. <i>suoचenne</i> PRES. PART. <i>suoचन्ति</i>

Preterite.

INDIC.	SUBJ.
Sing. 1. <i>suohta</i> 2. <i>suoht-ōs</i> ; -ōst 3. <i>suohta</i>	<i>suohti</i> ; -ī <i>suoht-īs</i> ; -īst <i>suohti</i>
Plur. 1. <i>suoht-un</i> ; -umēs 2. <i>suohtut</i> 3. <i>suohtun</i>	<i>suoht-in</i> ; -īmēs <i>suohtīt</i> <i>suohtīn</i>

PAST PARTICIPLE.

gisuoचित.

§ 167. The following verbs are irregular :—

INFIN.	PRET.
denken (<i>to think</i>)	dāhta (§ 53)
dunken (<i>to seem</i>)	dūhta (§ 53)
furhten } (<i>to be afraid</i>)	forhta } (§ 17, 24)
furihten }	forahta }
wurken (<i>to work</i>)	worhta (<i>worahta</i>)
	(§§ 17, 24).

2. Second Weak Conjugation.

§ 168. *Present.*

	INDIC.	SUBJ.
Sing. 1.	salbōn (<i>I anoint</i>)	salbo
2.	salbōs(t)	salbōs(t)
3.	salbōt	salbo
Plur. 1.	salbōmēs, salbōn	salb-ōn ; -ōmēs
2.	salbōt	salbōt
3.	salbōn	salbōn
	IMPER.	INFIN.
Sing. 2.	salbo	salbōn
		GERUND.
Plur. 1.	salbōmes, salbōn	Gen. salbōnnes
2.	salbōt	Dat. salbōnne
		PRES. PART.
		salbōnti.

Preterite.

	INDIC.	SUBJ.
Sing. 1.	salbōta	salbōti ; -ī
	[etc., like <i>suohta</i>]	[etc., like <i>suohti</i>]
	PAST PART. gisalbōt.	

NOTE.—The 1st pl. pres. indic. and imper. and the whole of the subj. present have also longer forms *salbōēn*, subj. *salbōe*, etc., in Upper German dialects.

3. Third Weak Conjugation.

§ 169.

Present.

INDIC.		SUBJ.	
Sing.	1. <i>habēn</i> (<i>I have</i>)		<i>habe</i>
	2. <i>habēs(t)</i>		<i>habēs(t)</i>
	3. <i>habēt</i>		<i>habe</i>
Plur.	1. <i>habēmēs</i> ; <i>habēn</i>		<i>habēn</i> ; <i>habēmēs</i>
	2. <i>habēt</i>		<i>habēt</i>
	3. <i>habēn</i>		<i>habēn</i>
IMPER.		INFIN.	
Sing.	2. <i>habe</i>		<i>habēn</i>
		GERUND.	
Plur.	1. <i>habēmēs</i> ; <i>habēn</i>	Gen.	<i>habēnnes</i>
	2. <i>habēt</i>	Dat.	<i>habēnne</i>
		PRES. PART.	
		<i>habēnti.</i>	

Preterite.

INDIC.		SUBJ.	
Sing.	1. <i>habēta</i>		<i>habēti</i> ; <i>-ī</i>
	[etc., like <i>suohta</i>]		[etc., like <i>suohti</i>]
PAST PART. <i>gihabēt</i>			

NOTE.—1. Longer forms occur, *habēēn*, *habēē*, as in the second conjugation.

2. Forms like *hebis*, *hebit*; *segis*, *segit*; *hebita*, *segita*, are due to a contamination with verbs of the first conjugation.

MINOR GROUPS.

A. PRETERITE-PRESENTS.

§ 170. These verbs have strong preterites with a present meaning, like Gk. *oīda*, Lat. *novi* (*I know*), from which new weak preterites have been formed. The 2. sg. ends in -t and has the same stem-vowel as the 1. and 3. sg. The following verbs belong to this class:—

§ 171. I. Ablaut-series.

Weiz (*I know*), 2. sg. **weist**; 1. pl. **wizzun** (-umēs), subj. **wizzi**; pret. **wissa** (wëssa, wësta); infin. **wizzan**; pres. part. **wizzanti**; p.p. **giwizzan**.

Pl. **eigun** (*we have*), **eigut**, **eigun**; subj. **eigi**, p.p. **eigan** (*own*) as adj. only. The other forms of this verb are *wanting*.

§ 172. II. Ablaut-series.

3. sg. **toug** (*it avails*), 3. pl. **tugun**; pret. 3. sg. **tohta**; pres. part. **toganti**, inf. *wanting*.

§ 173. III. Ablaut-series.

An (*I grant*), pl. **unnun**, subj. **unni**, pret. **onda** (onsta), inf. **unnan**.

kan (*I can, know*), 2. sg. **kanst**, pl. **kunnun**, subj. **kunni**, pret. **konda** (konsta); inf. **kunnan**; pres. part. **kunnanti**.

darf (*I need*), 2. sg. **darft**, pl. **durfun**, subj. **durfi**, pret. **dorfta**, inf. **durfan**.

gi-tar (*I dare*), 2. sg. **gitarst**, pl. **giturrun**, subj. **giturri**, pret. **gitorsta**, inf. and pres. part. *wanting*, p.p. **gitorran**.

§ 174. IV. Ablaut-series.

skal (*I shall*), 2. sg. **scalt**, pl. **sculun**, subj. **sculi**; pret. **scolta**, inf. **solan**, pres. part. **solanti**.

NOTE.—Some forms of this verb occur occasionally without *e*, e.g. Tatian *sal*, *solta*, cp. the NHG. forms and OE. *sceal*, beside Mod. Northern Engl. dial, *sal*.

§ 175. V. Ablaut-series.

mag (*I may, can*), 2. sg. *maht*, pl. *magun* (*mugun*), subj. *megi* (*mugi*), pret. *mahta* (*mohta*), inf. *magan* (*mugan*), pres. part. *maganti* (*muganti*).

VI. Ablaut-series.

§ 176. *muoz* (*I may, must*), 2 sg. *muost*, pl. *muozun*, subj. *muozi*, pret. *muosa*, infin. and pres. part. *wanting*.

B. VERBS IN -MI.

§ 177. The first person sg. pres. indic. of the Indo-Germanic verb ended either in *-ō* or in *-mi* (cp. the Greek verbs in *-ω* and *-μ*, like *φέρω* and *τίθημι*, etc.). To the verbs in *-ō* belong all the regular Germanic verbs; of the verbs in *-mi* only scanty remains have been preserved; they are distinguished by the fact that the first person sg. pres. indic. ends in *-m* which became *-n* in OHG. in the ninth century. Here belong the following OHG. verbs:—

§ 178. 1. The Substantive Verb.

Present.

	INDIC.	SUBJ.
Sing. 1.	<i>bim, bin</i>	<i>sī</i>
2.	<i>bist, bis</i>	<i>sīs, sīst</i>
3.	<i>ist</i>	<i>sī</i>
Plur. 1.	<i>birun</i>	<i>sīm (sīn)</i>
2.	<i>birut</i>	<i>sīt</i>
3.	<i>sint</i>	<i>sīn.</i>

The other forms are supplied from *wësan* (§ 156), thus imper. 2. sg. *wis*, pl. *wëset*, inf. *wësan*, pres. part. *wësanti*, pret. 1, 3. sg. *was*, 2. sg. *wāri*, pl. *wārun*.

NOTE.—1. The subj. pres. and the indic. 3rd sg. *ist*, 3rd pl. *sint* were formed from the root *es-*. The forms with *b* probably arose from a contamination of the root *es-* with the root *bheu-* (= Lat. *fu-*). The regular forms would have been **im*, **is*, **irum* (**irun*), **irut*.

2. The inf. form *sīn* was an OHG. new formation.

§ 179. 2. The Verb *tuon* (*to do*).

	OLDEST FORM.	TATIAN.	OTFRID.
INDICATIVE			
Sing. 1.	<i>tōm</i>	<i>tuon</i>	<i>duan</i>
2.	<i>tōs</i>	<i>tuos(t), tuis</i>	<i>duas(t), duis(t)</i>
3.	<i>tōt</i>	<i>tuot</i>	<i>duat, duit.</i>
Plur. 1.	<i>tōmēs</i>	<i>tuomēs, tuon</i>	<i>duēn</i>
2.	<i>tōt</i>	<i>tuot</i>	<i>duet</i>
3.	<i>tōnt</i>	<i>tuont</i>	<i>duent, duant.</i>
SUBJUNCTIVE.			
Sing. 1. 3.	<i>tō</i>	<i>tuo (tuoe, tuoa, tue)</i>	<i>due</i>
2.	<i>tōs</i>	<i>tuēs</i>	<i>duēst</i>
Plur. 1.	<i>tōm</i>		<i>duēn</i>
2.	<i>tōt</i>	<i>tuot</i>	
3.	<i>tōn</i>	<i>tuon</i>	
IMPERATIVE			
Sing. 2.	<i>tō</i>	<i>tuo</i>	<i>dua</i>
Plur. 1.	<i>tōmes</i>	<i>tuomēs</i>	<i>duemēs</i>
2.	<i>tōt</i>	<i>tuot</i>	<i>duet, duat.</i>
INFIN.	<i>tōn</i>	<i>tuon</i>	<i>duan</i>
GER. DAT.	<i>tōnne</i>	<i>tuonne</i>	<i>duanne.</i>
PARTICIPLE	<i>tōnti</i>	<i>tuonti</i>	

The preterite of *tuon* is inflected like a verb of the fifth ablaut-series, except that the 1. and 3. sg. have reduplication, *tēta*. The forms are:—

Indic. Sing. 1, 3. *tēta*, 2. *tāti*

„ Plur. *tātun*, *tātut*, *tātun*.

Subj. Sing. 1, 3. *tāti*, 2. *tātīs(t)*, etc.

Past Participle *gitān*.

3. The verbs *gān* (*gēn*) (*to go*) and *stān* (*stēn*) (*to stand*).

§ 180. The strong verbs *gangan* (§ 159) and *stantan* (§ 157), which regularly form their preterites *giang*, *stuont*, have beside these short present forms.

The Alemanic dialect has the forms *gān*, *stān*, while the Bavarian and the Franconian dialects have mostly the forms *gēn*, *stēn*.

§ 181. The full conjugation of *gān* (*gēn*) will serve for both verbs.

INDICATIVE.		SUBJUNCTIVE.
Sing. 1. <i>gām</i> , <i>gān</i> ;	<i>gēm</i> , <i>gēn</i>	<i>gē</i>
2. <i>gās(t)</i> ;	<i>gēs(t)</i>	<i>gēs(t)</i>
3. <i>gāt</i> ;	<i>gēt</i>	<i>gē</i>
Plur. 1. <i>gāmēs</i> , <i>gān</i> ;	<i>gēmēs</i> , <i>gēn</i>	<i>gēn</i>
2. <i>gāt</i> ;	<i>gēt</i>	<i>gēt</i>
3. <i>gānt</i> ;	<i>gēnt</i>	<i>gēn</i> .
IMPERATIVE.		INFINITIVE.
Sing. 2. [<i>gang</i>]		<i>gān</i> ; <i>gēn</i> .
		GERUND.
Plur. 1. <i>gāmēs</i> ; <i>gēmes</i> , <i>gēn</i>		GEN. <i>gānnes</i> .
2. <i>gāt</i> ; <i>gēt</i>		DAT. <i>gānne</i> .
		PRES. PARTICIPLE.
		<i>gānti</i> ; <i>gēnti</i> .

NOTE.—The 2nd sg. indic. is in Otfrid *geist*, *steist*, and the 3rd sg. mostly *geit*, *steit*.

4. The Verb (will).

§ 182. The present tense of this verb was originally an optative (subjunctive) form of a verb in *-mi*, used indicatively, cp. Gothic *wiljáu*. To this was formed a new subjunctive and a weak preterite.

Present.

INDICATIVE.		SUBJUNCTIVE.
Sing.	1. <i>willu</i> (<i>wille</i> , <i>willa</i>)	<i>welle</i>
	2. <i>wili</i> (<i>wilis</i>)	<i>wellēs(t)</i>
	3. <i>wili</i> (<i>wilit</i>)	<i>welle</i>
Plur.	1. <i>wellemēs</i> , <i>wellēn</i>	<i>wellēmēs</i> , <i>wellēn</i>
	2. <i>wellet</i>	<i>wellēt</i>
	3. <i>wellent</i>	<i>wellēn</i> .
INFIN.		PRES. PART.
<i>wellen</i> .		<i>wellenti</i> .

Preterite.

INDICATIVE.	SUBJUNCTIVE.
Sing. 1. <i>wolta</i>	<i>wolti</i> ; <i>-ī</i>
etc.	etc.

NOTE.—The present forms of this verb, which have the stem vowel *e*, have *o* in the Franconian dialects after the analogy of the preterite, thus inf. *wollen*, etc.

SYNTAX.

Cases.

§ 183. **Accusative.** The Accusative has much the same function as in NHG. The verbs *āhten* (*to persecute*), *beitōn* (*to wait for*), *bigēhan* (*to confess*), *costōn* (*to tempt*), govern the Genitive or Accusative.

§ 184. **Genitive.** The verbs *gēhan* (*to confess*), *corōn*, (*to taste*), *suorgēn* (*to take thought for*), *furlougnen* (*to deny*), take the Genitive. The Genitive is sometimes used adverbially, as *alles* (*else*), *nalles* (= *ni alles*) (*not at all*), *tages* (*by day*), *heimwartes* (*homewards*), *niuwes* (*recently*), etc.

§ 185. **Dative.** The verbs *fluohhōn* (*to speak evil of*), *folgēn* (*to follow*), *hēlfan* (*to help*), *thionōn* (*to serve*), take the Dative.

Adjectives.

§ 186. The weak and strong forms are used in much the same manner as in Modern High German.

The comparative and superlative degrees of adjectives, and the ordinal numerals [except *ander* (*second*)] follow the weak declension, as *ēr ward altero* (*he became older*); *ēr mir liobōsto was* (*he was dearest to me*); *ēr ist furisto* (*he is the first*).

Adjectives may be used as nouns without the article, as *snēl indi kuoni, thaṣ uuas imo gekunni* (*quickness and boldness were inborn in him*); *blinte gisēhent, halze gagent* (*the blind see, the lame walk*).

When the same adjective refers both to masc. and fem. beings, it is put in the neut. plural, as *siu uuārun rēhtiu beidu fora gote* (*they were both righteous before God*).

Cardinal numerals compounded of *-zug* (*decade*), as

fiorzug (*forty*), as well as **hunt** (*hundred*), and **dūsunt** (*thousand*), are used as nouns and govern the Genitive case. **filu** (*much*) also takes the Genitive.

The uninflected form of the adjective, when used attributively or predicatively, occurs beside the inflected form in the Nom. sing. of all genders, and in the Acc. sing. neuter, thus **blint man** beside **blintēr man** (*blind man*); **blint frouwa** beside **blintiu frouwa** (*blind woman*); **blint kind** beside **blintaz kind** (*blind child*); **alt was siu jāro** (*she was old in years*).

In the Nom. plural all genders, the uninflected form occurs beside the inflected form when the adjective is used predicatively; thus **die man sint blint** or **blinte** (*the men are blind*); **wir birun frō** (*we are joyful*).

NOTE.—The Nom. sing. uninflected form of the adjective is a remnant of the time when the adjectives had the same endings as the nouns, cp. Nom. sing. **wolf** (*wolf*), **wort** (*word*); **ēra** (*honour*), is properly the Acc. form, the regular Nom. form would be ***ēr**, see § 35, 2.

Pronouns.

§ 187. Personal pronouns were sometimes omitted, as **sprichist, thaz ni scalt** (*thou speakest what thou oughtest not*); **faramēs** (*let us go*); **uuard thō** (*then it happened*); **mih hungirit** (*I am hungry*).

The relative pronoun was generally expressed by **dēr, daz, diu**, which however could be omitted, as **funtun einan man, mit namon Simeon hiez** (*they found a man who was called Simeon by name*).

dēr and **ēr** were sometimes used pleonastically, as **thie morganlihho tag thēr bisuorgēt sih sēlbo** (*the morrow shall take thought for the things of itself*); **Lazarus ēr was iro ein** (*Lazarus was one of them*).

Verbs.

§ 188. Tenses. The future simple was generally expressed by the present as in OE., as *nemnis thū sinan namon Jōhannem* (*thou shalt call his name John*).

The preterite had rarely a perfect meaning. Both the perfect and pluperfect were expressed by the past participle and one of the auxiliary verbs *habēn*, *eigan*, *wēsan*, as *ēr habēt uns gizeigōt* (*he hath shown unto us*); *thaz eigut ir gihōrit* (*that have ye heard*); *ih bim alt, inti mīn quēna fram ist gigangan in ira tagun* (=the Latin *ego enim sum senex, et uxor mea processit in diebus suis*).

§ 189. Voice. In the oldest monuments the passive was expressed by the past participle and one of the auxiliary verbs *wēsan*, *wērdan* without any distinction in meaning, thus *ist ginoman or wirdit ginoman* = (*is taken*); *was ginoman or ward ginoman* = (*was taken*).

From the ninth century onward a distinction began to be made in such a way that *wērdan* came to be used for the imperfect tenses, and *wēsan* for the perfect tenses; thus *wirdit ginoman* = (*is taken*); *ist ginoman* = (*has been taken*); *ward ginoman* = (*was taken*); *war ginoman* = (*had been taken*).

TEXTS.

I.

TATIAN.

The Old High German translator of the Gospel Harmony, which generally goes under the name of Tatian, is unknown. The German version, written in the East Franconian dialect, was probably made at the monastery of Fulda about the year 825.

The most useful edition is by Professor Sievers, 'Tatian, Lateinisch und Altdeutsch, mit ausführlichem Glossar,' Paderborn, 1872.

1. Prologus. Luke i. 1-4.

Bithiu uuanta manage zilōtun ordinōn saga thio in uns gifulta sint rahhōno, sō uns saltun, thie thār fon anaginne selbon gisāhun inti ambahtā uuārun uuortes, uuas mir gisehan gifolgēntemo fon anaginne allēm, gernlīhho after antreitu thir scriben, thū bezzisto Theophile, thaȝ thū 5 forstantēs thero uuorto, fon thēm thū gilērit bist, uuār.

2. I. John i. 1-5.

1. In anaginne uuas uuort inti thaȝ uuort uuas mit gote inti got selbo uuas thaȝ uuort. Thāȝ uuas in anaginne mit gote. Alliu thuruh thaȝ vvurdun gitān inti ūzzan sīn ni uuas uuiht gitānes thaȝ thār gitān uuas; thaȝ 10 uuas in imo līb inti thaȝ līb uuas lioht manno. Inti thaȝ lioht in finstarnessin liuhtha inti finstarnessi thaȝ ni bigriffun.

3. II. Luke i. 5-25.

2. Uuas in tagun Herodes thes cuninges Judeno sumēr
 biscof namen Zacharias fon themo uuehsale Abiasēs inti 15
 quena imo fon Aarones tohterun inti ira namo uuas
 Elisabeth. Siu uuārun rehtiu beidu fora gote, gangenti
 in allēn bibotun inti in gotes rehtfestīn ūzẏan lastar, inti
 ni uuard in sun, bithiu uuanta Elisabeth uuas unberenti
 inti beidu fram gigiengun in iro tagun. Uuward thō, mit 20
 thiu her in biscofheite giordinōt uuas in antreitu sīnes
 uuehsales fora gote, after giuuonu thes biscofheites in
 lōzẏe fram gieng, thaẏ her uuīhrouh brantī ingangenti in
 gotes tempal, inti al thiu menigī uuas thes folkes ūzẏe,
 betōnti in thero zīti thes rouhennes. Araugta sih imo 25
 gotes engil, stantenti in zeso thes altares thero uuīhrouh-
 brunsti. Thanān thō Zacharias uuard gitruobit thaẏ
 sehenti, inti forhta anafiel ubar inan. Quad thō zi imo
 ther engil: ‘ni forhti thū thir, Zacharias, uuanta gihōrit
 ist thīn gibet, inti thīn quena Elysabeth gibirit thir sun, 30
 inti nemnis thū sīnan namon Johannem. Inti her ist thir
 gifeho inti blidida, inti manage in sīnero giburti mendent.
 Her ist uuārlihho mihhil fora truhtīne inti uuīn noh līd ni
 trinkit inti heilages geistes uuirdit gifullit fon hinān fon
 reve sīnero muoter, inti manage Israheles barno giuuerbit 35
 zi truhtīne gote iro. Inti her ferit fora inan in geiste inti
 in megine Heliases, thaẏ her giuuenta herzun fatero in
 kind, inti ungiloubfolle zi uuīstuome rehtero, garuuen
 truhtīne thuruhthigan folc.’

Inti quad Zacharias zi themo engile: ‘uuanān uueiz ih 40
 thaẏ? ih bim alt, inti mīn quena fram ist gigangan in ira
 tagun.’ Thō antlingōnti thie engil quad imo: ‘ih bim
 Gabriel, thie azstantu fora gote, inti bin gisentit zi thir

thisu thir sagēn. Inti nū uuirdest thū suīgēnti inti ni
 maht sprehhan unzan then tag, in themo thisu uuerdent, 45
 bithiu uuanta thū ni giloubtus mīnēn uuortun, thiu thār
 gifultu uuerdent in iro zīti.' Inti uuas thaḡ folc beitōnti
 Zachariam, inti vvuntorōtun thaḡ her laḡḡēta in templo.
 Her ūḡ gangenti ni mohta sprehhan zi in, inti forstuontun
 thaḡ her gisiht gisah in templo, her thaḡ bouhnenti in 50
 thuruhuonēta stum. Inti gifulte uurdun thō tagā sīnes
 ambahtes, gieng in sīn hūs; after thēn tagon intfieng
 Elisabeth sīn quena inti tougilta sih fimf mānōdā, que-
 denti: 'uuanta sus teta mir trohtīn in tagon, in thēn her
 giscouuuōta arfirran mīnan itiuuīḡ untar mannon.' 55

4. III. Luke i. 26–56.

3. In themo sehsten mānude gisentit uuard engil
 Gabriel fon gote in thie burḡ Galileae, thero namo ist
 Nazareth, zi thiornūn gimahaltero gommanne, themo
 namo uuas Joseph, fon hūse Davides, inti namo thero
 thiornūn Maria. Inti ingangenti ther engil zi iru quad: 60
 'heil uuis thū gebōno follu! truhtīn mit thir, gisegenōt
 sīs thū in uuībun.' Thō siu thiu gisah, uuas gitruobit in
 sīnemo uuorte inti thāhta, uuelih uuāri thaḡ uuolaqueti.
 Quad iru ther engil: 'ni forhti thir, Maria, thū fundi
 huldī mit gote, sēnonū inphāhis in reve inti gibiris sun 65
 inti ginemnis sīnan namon Heilant. Ther ist mihhil inti
 thes hōisten sun ist ginemnit, inti gibit imo truhtīn sedal
 Davides sīnes fater, inti rīhhisōt in hūse Jacobes zi ēuuidu,
 inti sīnes rīhhes nist enti.' Quad thō Maria zi themo
 engile: 'vvuo mag thaḡ sīn? uuanta ih gommannes uuīs 70
 ni bin.' Antlingōta thō ther engil, quad iru: 'thie heilago
 geist quimit ubar thih, inti thes hōhisten megin biscatuit

thih, bithiu thaꝥ thār giboran uuirdit heilag, thaꝥ uuirdit
ginemnit gotes barn. Sēnonū Elisabeth thīn māgin siu
inphieng sun in ira alttuome inti thiz ist thie sehsto 75
mānōd theru, thiu thār ginemnit ist unberenta: bithiu
uuanta nist unōdi mit gote iogiuuelih uuort.' Thō quad
Maria: 'sēnonū gotes thiu, uuese mir after thīnemo
uuorte.' Inti arfuor thō fon iru thie engil.

4. Arstantenti Maria in thēn tagon gieng in gibirgu 80
mit ilungu in Judeno burg, ingieng thō in hūs Zachariases
inti heilizita Helisabeth. Uuard thō, sō siu gihōrta heili-
zunga Mariūn Elisabeth, gifah thaꝥ kind in ira reve.
Uuard thō gifullit heilages geistes Elisabeth, arriof mih-
hilero stemnu inti quad: 'gisegenōt sīs thū untar uuībun, 85
inti gisegenōt sī thie uuahsmo thīnero uuamba, inti
uuanān mir, thaꝥ queme mīnes truhtīnes muoter zi mir?
Sēnonū sō sliumo sō thiu stemna uuard thīnes heilizinnes
in mīnēn ōrun, gifah in gifehen kind in mīnemo reve,
inti sālīgu thiu thār giloubta, uuanta thiu uuerdent gifre- 90
mitu, thiu thār giquetan vvurdun iru fon truhtīne.' Thō
quad Maria: 'mihhilōso mīn sēla truhtīn, inti gifah mīn
geist in gote mīnemo heilante, bithiu uuanta her gis-
couuōta ōdmuotī sīnero thiuii, sēnonū fon thiu sālīga mih
quedent allu cunnu, bithiu uuanta mir teta mihhilu thie 95
thār mahtīg ist, inti heilag sīn namo inti sīn miltida in cunniu
inti in cunnu inan forhtantēn. Teta maht in sīnemo arme,
zispreitta ubarhuhtīge muote sīnes herzen, nidargisazta
mahtīge fon sedale inti arhuob ōdmuotīge, hungerente gi-
fulta guoto inti ōtage forlieꝥ ītale. Inphieng Israhel sīnan 100
kneht zi gimuntīgōnne sīnero miltidu, sō her sprah zi unsēn
faterun, Abrahame inti sīnemo sāmen zi uuerolti.'—Uuonēta
Maria mit iru nāh thrī mānōdā inti uuarb zi ira hūs.

5. IV. Luke i. 57-80.

*4, 9. Elisabeth uuārlihho uuard gifullit zīt zi beranne inti gibar ira sun. Inti gihōrtun thaž thō ira nāhiston 105 inti ira cundon, thaž truhtīn mihhilōsōta sīna miltida mit iru, inti gifāhun mit iru. Uuard thō in themo ahtuden tage, quāmun zi bisnīdanne thaž kind, namtun inan sīnes fater namen Zachariam. Antlingōta thō sīn muoter inti quad: 'nio in altare, ūžar sīn namo scal sīn Johannes.' 110 Inti quādun zi iru: 'nioman nist in thīnemo cunne thie thār ginemnit sī thesemo namen.' Bouhnitun thō sīnemo fater, uuenan her uuoltī inan ginemnitan uuesan? Bat thō scribsahses, screib sus quedanti: 'Johannes ist sīn namo'; vvuntorōtun thaž thō alle. Gioffonōta sih thō 115 sliumo sīn mund inti sīn zunga, inti sprah got uuīhenti. Uuard thō forhta ubar alle iro nāhiston, inti ubar allu gibirgu Judeno vvurdun gimārit allu thisu uuort, inti gisaztun alle thie iz gihōrtun in iro herzen sus quedante: 'uuaž uuānis these kneht sī?' inti gotes hant uuas mit 120 imo.

Inti Zacharias sīn fater uuard gifullit heilages geistes inti uuīžagōta sus quedanti: 'Giuuīhit sī truhtīn got Israhelo, bithiu uuanta uuīsōta inti teta lōsungā sīnemo folke inti arrihta horn heilī uns in hūse Davides sīnes 125 knehtes. Sō her sprah thuruh mund heilagero, thie fon uuerolti uuārun, sīnero uuīžagōno, heilī fon unsarēn fian-tun inti fon henti allero thie unsih hazzōtun, zi tuonne miltida mit unsarēn faterun inti zi gihugenne sīnero heilagūn giuuižnessī, thero eidburti, thie her suor zi 130 Abrahame unsaremo fater, sih uns zi gebanne, thaž ūžan forhta fon hentin unsero fianto arlōste thionōmēs imo in heilagnesse inti in rehte fora imo allēn unsarēn tagun.

Thū kneht uuīzago thes hōhisten bis thū ginemnit, forafēris uuārlihho fora truhtīnes annuzzi zī garuuenne sīnan 135
 ueeg, zī gebanne uuīstuom heilī sīnemo folke in forlāznessi iro suntōno thuruh innuovilū miltida unsares gotes, in thēn uuīsōta unsih ūfgang fon hōhī, inliuhten thēn thie thār in finstarnessin inti in scūuen tōdes sizzent, zī girih-
 tenne unsera fuozzi in ueeg sibba.—Ther kneht vvuohs 140
 inti uuard gistrengisōt geiste inti uuas in vvuostinnu unzan then tag sīnero arougnessī zī Israhel.

6. V. Luke ii. 1-7.

5, 11. Uuard thō gitān in thēn tagun, framquam gibot fon ōdemo aluualten keisure, thaẏ gibrievit vvurdi al these umbiuuerft. Thaẏ giscrīb iẏ ēristen uuard gitān in Syriu 145
 fon ōdemo grāven Cyrine, inti fuorun alle, thaẏ biiāhīn thionōst iogiūuelih in sīnero burgi. Fuor thō Joseph fon Galileu fon thero burgi thiu hiez Nazareth in Judeno lant inti in Davides burg, thiu uuas ginemnit Bethleem, bithiu uuanta her uuas fon hūse inti fon hīuuiske Davides, thaẏ 150
 her giīāhi saman mit Mariūn imo gimahaltero gimahhūn sō scaffaneru. Thō sie thār uuārun, vvurðun tagā gifulte, thaẏ siu bāri, inti gibar ira sun ēristboranon inti biuuant inan mit tuochoim inti gilegita inan in crippea, bithiu uuanta im ni uuas ander stat in themo gasthūse. 155

7. VI. Luke ii. 8-20.

6. Uuārun thō hirtā in thero lantskeffi uuahhante inti bihaltante nahtuuahātā ubar ero euuit. Quam thara gotes engil inti gistuont nāh im inti gotes berahtnessī bischein sie, giforhtun sie im thō in mihhilero forhtu. Inti quad

im ther engil: 'ni curet iu forhten, ih sagē iu mihhilan 160
 gifehon, ther ist allemo folke, bithiu uuanta giboran ist
 iu hiutu Heilant, ther ist Christ truhtīn in Davides burgi.
 Thaz sī iu zi zeichane, thaz ir findet kind mit tuochem
 bivvuntanaž inti gilegitaz in cripa.' Thō sliumo uuard
 thār mit themo engile menigī himilisches heres got 165
 lobōntiu inti quedentiu: 'Tiurida sī in thēn hōhistōm
 gote, inti in erdu sī sibba mannun guotes uuillen.' Uuard
 thō thaz arfuorun fon in thie engilā in himil, thō sprāchun
 thie hirtā untar in zuisgēn: 'faramēs zi Bethleem, inti
 gisehēmēs thaz uuort, thaz thār gitān ist thaz truhtīn uns 170
 araugta.' Inti quāmun thō ilente inti fundun Mariūn
 inti Joseben inti thaz kind gilegitaz in crippea. Sie thō
 gisehente forstuontun fon Ėmo uuorte, thaz im giquetan
 uuas fon Ėmo kinde, inti alle thi thaz gihōrtun uuārun
 thaz vvuntorōnte inti fon Ėm thiū giquetanu vvurdun zi 175
 im fom Ėm hirtin. Maria uuārlīhho gihielt allu thisu
 uuort ahtōnti in ira herzen. Vvurbun thō thie hirtā
 heimuuartes diurente inti got lobōnte in allēm thēm thiū
 sie gihōrtun inti gisāhun, sōso zi im gisprochan uuas.

8. LXXXVII. John iv. 4-42.

87. Gilamf inan varan thuruh Samariam. Inti quam 180
 thō in burg Samariae thiū dār ist giquetan Sychar, nāh
 uodile den dār gab Jacob Josebe sīnemo sune. Uuas
 dār brunno Jacobes. Der heilant uuas giuueigīt fon dero
 uuegeverti, saž sō obā themo brunnen, uuas thō zīt nāh
 sehsta. Quam thō uuīb fon Samariu sceffen uuazžar. 185
 Thō quad iru der heilant: 'gib mir trinkan.' Sine iun-
 goron giengun in burg, thaz sie muos couftīn. Thō
 quad imo uuīb thaz samaritanisga: 'uueo thū mit thiū

Judeisg bis trinkan fon mir bitis, mit thiū bin uuīb samaritanisg? ni ebanbrūchent Judei Samaritanis.' Thō 190 antlingita ther heilant inti quad iru: 'oba thū uuessīs gotes geba, inti uuer ist thē dir quidit: gib mir trinkan, thū ōdouuān bātis fon imo, thaȝ hē dir gābi lebēnti uuazȝar.' Thō quad imo thaȝ uuīb: 'hērro, thū nū ni habēs mit hiu scefēs inti thiū fuzze teof ist, uuanān habēs 195 lebēnti uuazȝar? Eno thū bistū mēra unsaremo fater Jacobe, thē dār gab uns den phuzi, her tranc fon imo inti sīna suni inti sīn fihu?'

Thō antuurtanti ther heilant in quad iru: 'giuuelih dē dār trinkit fon uuazȝare thesemo, thurstit inan abur, dē 200 dār trinkit fon thesemo uuazȝare thaȝ ih gibu, ni thurstit zi ēuuidu, ouh uuazȝar, thaȝ ih imo gibu, ist in imo brunno uuazȝares ūspringanti in ēuuīn lib.' Thō quad zi imo thaȝ uuīb: 'hērro, gib mir thaȝ uuazȝar, thaȝ mih ni thurste noh ni queme hera scephen.' Thō quad iru 205 der heilant: 'var inti halo thīnan gomman inti quim.' Antuurtanti daȝ uuīb inti quad: 'ni habu gomman.' Thō quad iru der heilant: 'uuola quādi, thaȝ thū ni habēs gomman; thū habētōs finf gomman inti den thū nū habēs, nist dīn gomman, thaȝ quādi dū uuār.' Thō quad 210 imo thaȝ uuīb: 'hērro, ih gisihu daȝ thū uuīȝogo bist. Unsara faterā in thesemo berge bettōtun, inti ir quedent, uuanta in Hierusalem ist stat dār gilimphit zi bettōnne.' Thō quad iru der heilant: 'uuīb, giloubi mir, uuanta quimit zīt, danna noh in thesemo berge noh in Hieruso- 215 limis betōt ir fater. Ir bettōt daȝ ir ni uuīȝzunt, uuir betōmēs daȝ uuir uuīȝzumēs, uuanta heilī fon Judeis ist. Ouh quimit zīt inti nū ist, danna thie uuāron betere betōnt den fater in geiste inti in uuāre, uuanta der fater

sulīcha suochit dē dār betōn inan. Geist ist got inti thē 220
dār inan betōnt, in geiste inti uuāre gilimfit zi betōnne.’
Thō quad imo daʒ uuīb: ‘ih uueiz, uuanta Messias
quimit, thē giquetan ist Crist; thanne her quimit, her
gisagēt uns alliu.’ Thō quad iru der heilant: ‘ih bin
thē sprichu mit thir.’ 225

Inti sliumo quāmun thō sīna iungoron inti uuntrōtun
bi hiu her mit uuībe sprāchi. Nēman ni quad thoh:
‘uuaz suochis odo uuaz sprichis mit iru?’ Vorlieʒ thō
iro uuazʒarfaz daʒ uuīb inti fuor in burg inti sagata thēn
mannūn: ‘quemet inti gisehet then man thē mir quad 230
alliu sō uelīchu sō ih teta, eno nist her Crist?’ Thō
giengun sie ūʒ fon dero burgi inti quāmun zi imo.—
Untar diu bātun inan sīna iungoron sus quedente:
‘meister, iz.’ Her quad in thō: ‘ih muos habēn zi
eʒʒenna thaʒ ir ni uuiʒʒunt.’ Thō quādun thē iungoron 235
untar in zuisgēn: ‘eno ni brāhta imo uuer zi eʒʒanna?’
Thō quad in der heilant: ‘mīn muos ist thaʒ ih uuirche
thes uuillon thē mih santa, thaʒ ih thuruhfreme sīn uuerc.
Eno ni quedet ir, thaʒ noh nū vior mānōdā sint inti arn
quimit? ih quīdu iu: hebet ūf iuuariu ougun inti sehet 240
thiu lant, bidiu siu uuīʒu sint iū zi arni. Inti thē dār
arnōt mieta intfāhit inti samonōt fruht in ēuūn lib, thaʒ
der the sāhit saman giveha inti thē thār arnōt. In thiu
ist uuār uuort: uuanta andar ist thē sāhit inti ander ist
thē arnōt. Ih santa iuuuih zi arnōnne thaʒ ir ni arbei- 245
tōtut, andre arbeitōtun inti ir in iro arbeit ingiengunt.’

Fon dero burgi manege giloubtun in inan thero Samari-
tanorum thuruh uuort thes uuībes giuuizscaf imo sa-
gantes; uuanta quad mir alliu thiu ih teta. Thō sie zi
imo quāmun thē Samaritani, bātun inan, thaʒ her dār 250

uonati. Inti uuonata dār zuuēna tagā; inti michilu menigiron giloubtun thuruh sīn uuort inti themo uuībe quādun: ‘bidiu uuir iū nalles thuruh dīna sprācha giloubemēs; uuir selbon gihōrtomēs inti uuizzumēs, uuanta zi uuāra thesēr ist heilant mittilgartes.’

255

9. CXXXVI. Luke ix. 51-54.

136. Uuurd thō, mit thiū gifullite uuārun tagā sīneru nunfti, inti her sīn annunci festinōta, thaꝛ her fuori zi Hierusalem, santa boton furi sih; inti farenti giengun in burg thero Samaritano, thaꝛ sia imo garauuitīn. Inti sie nintfiengun inan, uuanta sīn annunci uuas farenti ci 260 Hierusalem. Thō thaꝛ gisāhun sīne iungiron Jacobus inti Johannes, quādun: ‘trohtīn, uuil thū, thaꝛ uuir quedēmēs thaꝛ fiur nidarstīge fon himile inti forbrenne sie?’ Her thō ci in giuuentit increbōta sie; inti giengun in andera burg.

265

10. CXXXVII.

137. ¹Ther heilant ēr sehs tagon ostrōn quam ci Bethaniu, thār da uuas Lazarus tōt, then dār eruuacta ther heilant. ²Mit diu her uuas in Bethania in hūse Simones thes horngibuoder, ³forstuont mihil menigī fon thēn Judein thaꝛ her thār ist inti quāmun nalles thurah 270 then heilant eckrōdo, oh thaꝛ sie Lazarusan gisāhīn then her eruuacta fon tōde. Thiē Pharisei quāthun ci in selbōn: ‘gisehet ir thaꝛ uuir niouuiht ni dihemēs; sēnunū al thisiu uueralt ferit after imo.’ Thāhtun thiē hērōston thero heithaftōn, thaꝛ sie Lazarusan ersluogīn, uuanta 275

¹ John xii. 1. ² Mark xiv. 3. ³ John xii. 9, xix. 10, xi. 2.

manage thurah inan erfuoron fon then Judaein inti giloubtun in then heilant. Tātun imo thār ābandmuos inti Martha ambahtita, Lazarus uuas ein thero thie mit imo sāzun.

11. CXXXVIII.

138. ¹Maria ²habēnti salbfaz salbūn fon narthu gitāna 280 diura inti gibrohanemo gōz ubar sīn houbit ³linēntes ⁴inti salbōta sīne fuozi inti suarb mit ira locon, inti thaz hūs uuas gifullit fon themo stanke thera salbūn. Thō quad ein fon sīnēn iungirōn, Judas Scarioth, ther inan uuas selenti: ‘bihiu ni uuirdit thiū salba forcoufit uuidar 285 thriuhunt pfennigon inti gigeбан thurfīgōn?’ Thaz quad her, nalles fon thēn armōn ni gilamf ci imo, oh bithiu uuanta her thiob uuas inti sehhl habēnti thiū thār gisentidiu uuārun truog siu. ⁵Uuārun sume unuuerdliho tragenti untar in selbēn inti quedenti: ‘ziu ist forlust 290 therra salbūn gitān?’ ⁶Uuizženti thaz ther heilant quad in: ‘ziu birut ir hefīge themo uuībe? guot uuerc uuirkit siu in mir. ⁷Ir habēt simbulun thurfīgōn mit iu, inti thanne ir uuollēt mugut in uuola tuon; mih ni habēt ir simbulun. ⁸Sententi thisiu thesa salbūn in mīnan līha- 295 mon teta mih ci bigrabanne. Uuār quidiu iu, sō uuār gipredigōt uuirdit thiz evangelium in alleru uueralti, ist giquetan inti thaz thisiu teta in ira gimunt.’

⁹Thaz gisehenti thie Fariseus thien thara ladōta quad sus in imo selbemo: ‘oba thesēr uuāri uuīžago, her 300 uuessī iz giuuesso uuiolīh inti uuelīh uuīb thaz uuas, thiū

¹ John xii. 3. ² Mark xiv. 3. ³ Matt. xxvi. 7. ⁴ John xii. 3-6.
⁵ Mark xiv. 4. ⁶ Matt. xxvi. 10. ⁷ Mark xiv. 7. ⁸ Matt. xxvi. 12, 13.
⁹ Luke vii. 39-50.

inan ruorit ; uuanta siu suntig ist.' Antlingita ther heilant,
quad ci imo: 'Simon, ih habēn thir sihuuaz ci quedanne.'
Her quad thō: 'meister, quid!' 'Zuēne sculdigon uuārun
sihuuelihemo inlīhere; ein solta finfhunt pfenningo, ander 305
solta finzug: in thō ni habēntēn uuanān sie gultin, thō
forgab her giuuederemo. Uuedaran minnōta her mēr?'
Thō antlingita Simon inti quad: 'ih uuāniu thaz ther
themo her mēra forgab.' Her quad imo thō: 'rehto
duomtōs.' Inti giuuant ci themo uuibe quad: 'Simon, 310
gisihisttū thiz uuib? Ingieng ih in thīn hūs, uuazzar ni
gābi thū mīnēn fuoʒon; thisiu abur mit ira zaharin lacta
inti mit ira fahsu suarb. Cus mir ni gābi; thisiu fon
thes siu ingieng ni bilan cussan mīne fuoʒi. Mit oliu
mīn houbit ni salbōtōstū; thisiu mit salbūn salbōta mīne 315
fuoʒi. Thurah thaz quidi thir: sint iru forlāzano
manago suntā, uuanta siu minnōta filu. Themo min
uuiridit forlāzan, min minnōt.' Thō quad her zi iru:
'forlāzano sint thir suntā.' Thō bigondun thie dār saman
sāzzun quedan inan in: 'uuer ist thesēr, thie dār suntā 320
forlāzit?' Thō quad her ci themo uuibe: 'thīn giloubu
teta thih heila, far in sibbu.' ¹Thesēn giquetanēn gieng
stīgiēnti zi Hierusalem.

12. CXXXIX. John xii. 20-36.

139. Uuārun heidane sume fon thēn thie dār stigun
thaz sie betōtīn in themo itmālen tage. Thie giengun ci 325
Philippe, ther uuas fon Bethsaidu Galileæ, inti bātun
inan sus quedenti: 'hērro, uuir uuollemēs then heilant
gisehan.' Thō quam Philippus inti quad Andreæ,
Andreas abur inti Philippus quādun themo heilante.

¹ Matt. xx. 17.

Ther heilant antlingita in quedenti: 'cumit cīt in theru 330
 gidiurit uuirdit mannes sun. Uuār uuār quidiu iu, nibi
 thaḡ corn thinkiles fallenti in erda tōt uuirdit, thaḡ selba
 einu uuonēt; ob iḡ erstirbit, managan uuahsmon bringit.
 Thie dār minnōt sīn ferah, thie forlioseḡ; thie dār haḡḡōt
 sīn ferah in theru uueralti, in ēuuīn līb giheltit iḡ. Oba 335
 uuer mir ambahte, mir folgē: thār ih bin thār ist mīn
 ambaht; oba uuer mir ambahtit, inan gihērēt mīn fater.
 Nū mīn sēla gitruobit ist. Inti uuaz quidu? Fater,
 giheili mih fon theru stuntu! Thurah thaḡ quam ih in
 thesa cīt. Fater giberehto thīnan namon!' Quam stemma 340
 fon himile: 'inti giberehtōta inti abur giberehtōn.'

Thiu menigī thiu dār stuont inti gihōrta quādun thaḡ
 thonar gitān uuāri, andere quādun: 'engil sprah zi imo.'
 Thō antlingita ther heilant inti quad: 'nalles thurah
 mih thisiu stemma quam, oh thurah iuuuih. Nū ist duom 345
 thesses mittilgartes, nū ther hērōsto thesses mittilgartes
 uuirdit eruuorpfan ūḡ. Inti ih, ob ih erhaban uuirdu fon
 erdu, alliu thinsu zi mir selbemo.' Thaḡ quad her gizei-
 hanōnti uuelihemo tōde sterbenti uuāri. Thō antlingita
 imo thiu menigī: 'uuir gihōrtumēs fon theru ēvvu uuanta 350
 Christ uuonēt zi ēuuidu; inti vvuo quidistū: gilinpfit zi
 erhefanne mannes sun? Uuer ist ther mannes sun?'
 Thō quad ther heilant: 'noh nū ist lucil liocht in iu. Geet
 unz ir liocht habēt, thaḡ iuuuih finstarnessi ni bifāhe; thie
 dār in finstarnesse geet ni uueiḡ uuara her ferit. Mit 355
 diu ir liocht habēt, giloubet in liocht, thaḡ ir liohtes barn sīt.'

13. CLXIX.

200. ¹Thie kenphon thes grāven intfiengun then

¹ Matt. xxvii. 27.

heilant in themo thinchūs, gisamanōtun zi imo alla thia
 hansa, inti inan intuuātenti ¹giuuātītun inan mit ²goto-
 uuebbīneru tūnihūn ³inti rōt lahhan umbibigābun inan. 360
 Inti flehtenti corōna fon thornon saztun ubar sīn houbit
 inti rōra in sīna zesauūn, inti giboganemo kneuue fora imo
 bismarōtun inan sus quedeni: ‘heil cuning Judeōno!’ Inti
 inan spīuuenti intfiengun rōrūn inti sluogunsīn houbit. Inti
 after thiū bismarōtun inan, intuuātītun inan lahhanes ⁴inti 365
 gotouuebbes ⁵inti giuuātītun inan sīnēn giuuātin inti leittun
 inan thaẓ sien hiengīn ⁶tragentan imo crūci. ⁷Inan
 intuuātenti fundun man Cireneum ⁸quementan fon thorf, ⁹
 in namen Simon hiez, ¹⁰fater Alexandres inti Rufuses, ¹¹then
 thuungun sie ¹²daẓ her truogi crūci after themo heilante. 370

201. Folgēta inan mihil menigī folkes inti uuībo, thie
 dār ruzzun inti uuiofun inan. Thō uanta sih zi in ther
 heilant, quad: ‘kind Hierusalem, ni curīt vvuofen ubar
 mih, oh ubar iuuuih selbon vvuofet inti ubar iuuueru kind.
 Uanta nū coment tagā in thēndir quedet: sālīge sint 375
 umberente inti uuambūn thiede ni bārun inti brusti thiode
 ni sougitun. Thanne biginnent sie quedan bergon: fallet
 ubar unsih! inti nollōn: bithecket unsih! Bithiu oba sie
 in grunemo boume thisiu tuont, uuaẓ ist in themo
 thurren?’ 380

14. CLXX.

202. ¹³Uuārun gileittit andre zuēne ubile mit imo, thaẓ
 sie uuārīn erslagan. Inti after thiū sie quāmun in stat
 thiū dār ist giheizan ¹⁴Golgotha, thaẓ ist erreckit hamalstat,

¹ Mark xv. 17. ² John xix. 2. ³ Matt. xxvii. 28-31. ⁴ Mark
 xv. 20. ⁵ Matt. xxvii. 37. ⁶ John xix. 17. ⁷ Matt. xxvii. 32.
⁸ Luke xxiii. 26. ⁹ Matt. xxvii. 32. ¹⁰ Mark xv. 21. ¹¹ Matt. xxvii.
 32. ¹² Luke xxiii. 26-31. ¹³ Luke xxiii. 32. ¹⁴ Mark xv. 22.

¹ gābun imo gimirrōtan uuīn trinkan mit gallūn gimisgitan, inti mit diu her es corōta, ni uuolta trinkan. ² Ther heilant 385 quad: 'fater, forlāz in iz, sie ni uuizzun uuaz sie duont.'

203. ³ After thiu sie inan erhiengun, ⁴ intfiengun sīn giuuāti inti tātun fior deil, einero giuuelihemo kempfen teil, inti tūnichūn. Uuas thiu tūniha ungināit fon obanentigī ubar al giuueban. Thō quādun untar in zuisgēn: 390 'ni slizēmēs sia, oh liozēmēs fon iru, uues siu sī.' Thaz giscrib uuerde gifullit quedenti: teiltun mīn giuuāti in inti ubar mīn giuuāti santtun lōz. Inti thie kempfon tātun thisu. ⁵ Inti sizenti hieltun inan.

204. ⁶ Inti screib titul Pilatus ⁷ sīneru sahhu inti 395 ⁸ sazta obar sīn houbit: thiz ist ⁹ ther heilant Nazarenisgo, ucning Judeōno. Thesan titul manage lāsun thero Judeōno, uuanta nāh thero burgi uuas thiu stat thār der heilant erhangen uuas, inti uuas giscriban in ebrāisgon inti in criehisgon inti in latīnisgon. Quādun thō Pilatus 400 thie bisgoffā Judōno: 'ni curi scriban: Judōno cuning.' Thō antlingita Pilatus: 'thaz ih screib thaz screib ih.'

205. ¹⁰ Thō uuārun erhangen mit imo zuēne thiobā, ein in zeso inti ander in sīna uuinistra. ¹¹ Thie furivarenton bismarōtun inan, ruortun iro houbit inti quedenti: 405 'uuah, thie dār ziuuirpfit tempal inti in thrin tagon iz abur gizimbrōt: heili thih selbon; oba thū gotes sun sīs, stīg nidar fon themo crūce.' Sama thie hērōston thero bisgofo bismarōnti mit thēn buoherin inti mit thēn altōn quādun: 'andre teta her heilæ, sih selbon ni mac heil tuon: 410

¹ Matt. xxvii. 34. ² Luke xxiii. 34. ³ Matt. xxvii. 35. ⁴ John xix. 23, 24. ⁵ Matt. xxvii. 36. ⁶ John xix. 19. ⁷ Mark xv. 26. ⁸ John xix. 19; Matt. xxvii. 37. ⁹ John xix. 19-22. ¹⁰ Matt. xxvii. 38; Mark xv. 27. ¹¹ Matt. xxvii. 39-41.

ob iz Israhelo cuning sī, er stīge nidar fon themo crūce, ¹inti gisehēmēs inti giloubēmēs imo. ²Her gitrūuuēt in got, bithiu erlōsit her inan nū, ob her inan uuili; her quad: uuantih gotes sun bin. Thaȝ selba ³ein fon thēn thie dār ⁴¹⁵ hangētun thero thiobo bismarōta inan quedenti: ‘ob thū sīs Crist, tuo dih selbon heilan inti unsih.’ Thō antlingita ther ander, increbōta inan sus quedenti: ‘noh thū ni forhtis got, thaȝ thū in theru selbūn nidarungu bist? inti uuir giuuesso rehto, uuir uuirdīgiu tātīn intfāhemēs; ⁴²⁰ thesēr uuārliho niouuiht ubiles teta.’ Inti quad zi themo heilante: ‘trohtīn, gihugi mīn mit diu thū cumist in thīn rīhhi.’ Thō quad imo ther heilant: ‘uuār quiduh thir, hiutu bistū mit mir in paradīso.’

206. ⁴Stuontun nāh themo crūce thes heilantes sīn ⁴²⁵ muoter inti suester sīnera muoter, Maria Cleopases, inti Maria Magdalenisgu. Mit diu gisah ther heilant thia muoter inti iungiron stantentan thende her minnōta, quad sīneru muoter: ‘uuīb, sēnu thīn sun!’ After thiu quad sīnēn iungirōn ⁵: ‘sēnu thīn muoter!’ inti fon theru zīti ⁴³⁰ intfieng sia ther iungiro in sīna.⁶

207. ⁷Fon theru sehstūn zīti finstarnessu uuārun ubar alla erda zunzan niuntūn zīt. Inti umbi thia niuntūn zīt riof ther heilant mihileru stemmu sus quedenti: ‘Heli Heli lama sabachthani!’ thaȝ ist erreckit: got mīn, got ⁴³⁵ mīn, ziu forlieȝi thū mih? Sume uuārliho thār stantente inti gihōrente quādun: ‘Heliase ruofit thesēr.’

208. ⁸After thiu uuesta ther heilant thaȝ thiu allu iū gientōtu uuārun, thaȝ thuruhfremīt uurdi thaȝ giscrīb,

¹ Mark xv. 32. ² Matt. xxvii. 43, 44. ³ Luke xxiii. 39-43. ⁴ John xix. 25-27. ⁵ Deinde dicit discipulo: ⁶ accepit eam discipulus in sua.

⁷ Matt. xxvii. 45-47. ⁸ John xix. 28, 29.

quad: 'ih thurstu.' Faz uuas thār gisezzit fol ezziches, 440

¹ inti sliumo liof ein fon in, intfagana spunga fulta sia ezziches inti sazta anan rōra inti gab imo trinkan.

² Thōde intfieng ther heilant then ezzih, quad: 'gientōt ist.' ³ Thie andre quādun: 'lāz nū, gisehēmēs, oba come

Helias lōsenti inan.' Ther heilant abur ruofenti mihileru 445

stemma ⁴: 'fater in thīno henti biviluhu ih mīnan geist!'

⁵ inti nidar gihelditemo houbite ⁶ santa then geist.

209. Sēnu thō lahan thes tempales zislizzan uuas in zuei teil fon obanentīc zunzan nidar. Inti erda giruorit uuas, inti steinā gislizane uuārun, inti grebir uurdun 450 giofanōtu. Inti manage lihamon heilagero, thie dār sliefun, erstuontun. Inti ūzgangenti fon grebiron after iro urrestī quāmūn in thia heilagūn burc inti erougtun sih managēn.

210. Ther hunteri inti thie mit imo uuārun bihaltenti 455 then heilant, gisehenemo erdgiruornessi inti thēn dār uuārun, forhtun in thrāto, ⁷ got diurisōnti inti quedenti: 'thesēr man rehtliho ist uuārliho gotes sun.' ⁸ Inti al iro menigī thie dār saman uuārun zi thesemo uuabarsiune inti gisāhun thiū dār uuārun, slahenti iro brusti uuidar- 460 uurbun fer; ⁹ inti managu uuīb, ¹⁰ thiū dār mit imo saman ūfstigun fon Galileu zi Hierusalem, ¹¹ untar thēn uuas Maria Magdalenisgu inti Maria Jacobes ¹² thes minneren inti Josebes muoter inti Salome, ¹³ muoter kindo Zebe- theen, mit diu her uuas in Galileu, folgētun imo ¹⁴ thisu 465 gisehenti.

¹ Matt. xxvii. 48. ² John xix. 30. ³ Matt. xxvii. 49. ⁴ Luke xxiii. 46. ⁵ John xix. 30. ⁶ Matt. xxvii. 50-54. ⁷ Luke xxiii. 47; Mark xv. 39. ⁸ Luke xxiii. 48. ⁹ Matt. xxvii. 55. ¹⁰ Mark xv. 41. ¹¹ Matt. xxvii. 56. ¹² Mark xv. 41. ¹³ Matt. xxvii. 56. ¹⁴ Luke xxiii. 49.

211. ¹ Judei uuārlicho, uuantaz frīetaz uuas, thaȝ ni bilibīn in themo crūce thie lihamon in sambāȝtag (uuas giuuesso mihil ther sambāȝtag), bātun Pilatum, thaȝ sie brāchīn iro gibeiniu, inti uurdīn thana ginomane. Quāmun 470 thie kempfon inti thes ēristen giuuesso brāhun gibeinu, in thes andres thie dār mit imo erhangen uuas. Thō sie zi themo heilante quāmun, sōse inan gisāhun iū tōtan, ni brāchun sīnu gibeinu. Oh ein thero kempfhōno mit speru sīna sīta giofanōta, inti sliumo ūȝgieng bluot inti uuazȝar. 475 Thaȝ giscrīb uuāri gifullit²: bein ni brehet ir fon imo. Abur ander giscrīb quidit: gisāhun in thende sie anastāhun.

15. ST. MATTHEW.

a. Matt. xii. 31-50, xiii. 1.

62, 8-12. Bithiu quidu ih iu: 'iogiuuelih sunta inti bismarunga uuirdit furlāȝȝan mannun, thes geistes bismarunga ni uuirdit furlāȝan. Inti sō uuer sō quidit uuort 480 uuidar then mannes sun, uuirdit imo furlāȝan; thie thār quidit uuidar themo heilagen geiste, ni uuirdit imo furlāȝan noh in therro uuerolti noh in thero zuouuartūn. Odo tuot guotan boum inti sīnan uuahsmon guotan, odo tuot ubilan boum inti sīnan uuahsmon ubilan, giuuesso 485 fon themo uuahsmon thie boum uuirdit furstantan. Barn natrōno, vvuo mugut ir guotu sprehan, mit thiū ir ubile birut? Fon ginuhtsamī thes herzen sprihhit thie mund. Guot man fon guotemo tresouue bringit guotu inti ubil man fon ubilemo tresouue bringit ubilu. Ih quidu iu, thaȝ 490 iogiuuelih uuort unnuzzi, thaȝ man sprehhenti sint, geltent reda fon themo in tuomes tage. Fon thīnēn uuorton uuirdistū girehfestigōt inti fon thīnēn uuorton uuirdistū fornidarit.'

¹ John xix. 31-37.

² ut scriptura impleatur.

57. Thō antlingitun imo sume fon thēn buohhārin inti 495
 Phariseis quedante: 'meistar, uuir uuollen fon thir
 zeichan gisehan.' Thō antlinginti quad in: 'ubil cunni
 inti furlegan suphhit zeihhan, inti zeihhan ni uuirđit imo
 gigeбан, nibi zeihhan Jonases thes uuīzagen. Sōso uuas
 Jonas in thes uuales uuambu thrī tagā inti thrīio naht, sō 500
 ist mannes sun in herzen erdu thrī tagā inti thrīio naht.
 Thie Ninevisun man arstantent in tuome mit thesemo
 cunne inti furniderent iz, uuanta sie riuua tātun in predi-
 gungu Jonases, sēnu hier ist mēra thanne Jonas!
 Sundirīnu cuningin arstentit in tuome mit thesemo cunne 505
 inti furnidirit iz, uuanta siu quam fon ente erdu zi
 hōrrenne spāhida Salamones, sēnu hier mēra thanne
 Salamon! Ih quidu iu, uuanta manage quāmun fon ente
 erdūn hōren spāhida Salamones, inti bithiu hier ist mēra
 Salamone. Thanne thie unsūbiro geist ūzgēt fon themo 510
 manne, gengit thuruh thurro steti, suohhit restī inti ni
 findit. Thanne quidit: ih uuirbu in mīn hūs thanān ih
 ūzgieng, inti quementi findit zuomīgaz mit besemen
 gifurbit inti gigaruuit. Thanne ferit inti nimit sibun
 geistā andere mit imo uuirsiron thanne her sī, inti in- 515
 gangente artōnt thār, inti sint thanne thie iungistun thes
 mannes uuirsiron thēn ēirun. Sō ist thesemo cunne
 themo uuirsisten.'

59. Imo noh thanne sprehhentemo zi thēn menigīn,
 sēnu sīn muoter inti sīne bruoder stuontun ūze, suohtun 520
 inan zi gisprehhanne. Thō quad imo sum: 'sēnu thīn
 muoter inti thīne bruoder stantent ūze suohhente thih.'
 Her thō antlinginti imo sus quedantemo quad: 'uuie ist
 mīn muoter inti uuie sint mīne bruoder?' Thenita sīna
 hant in sīne iungiron inti quad: 'sēnu mīn muoter inti 525

mīne bruoder ! Sō uuer sō tuot uuillon mīnes fater ther in himile ist, ther ist mīn bruoder inti suester inti muoter.'

70, 2. Inti ūzgangenti fon themo hūse saȝ nāh themo sēuue.

ð. Matt. xiii. 41-53.

76, 5. Sentit thie mannes sun sīne engilā, inti arlesent 530 fon sīnemo rīhhe allu āsuīh inti thie thār tuont unreht inti sentent sie in ovan fures, thār ist vvuoft inti stridunga zeno. Thanne rehte skīnent samasō sunna in rīhhe iro fater. Thie thār habē ōrun thie hōre.

77. Gilīh ist rīhhi himilo treseuue giborganemo in 535 accare, thaȝ thie iȝ findit man gibirgit inti bī gifehen sīnes gengit inti furcoufit ellu thiū her habēt inti coufit accar then. Abur gilīh ist rīhhi himilo manne suohhentemo guota merigriozā. Fundanemo thanne einemo diuremo merigriozē gieng inti furcoufta ellu thiū her habēta inti 540 coufta then. Abur gilīh ist rīhhi himilo seginu giuuoorphaneru in sēo inti fon allemo cunne fisgo gisamanōntero. Thiū mit diu gifullit uuas ūznemente inti bī stedu sizente arlāsun thie guoton in faȝ, thie ubilon ūzvurphun. Sō uuirdit in fullidu uuerolti; ūzgangent engilā inti arskeident 545 ubile fon mittemen rehtero inti sentent sie in ovan fures, thār uuirdit vvuoft inti clafunga zenio. 'Furstuontut ir thisu elliu?' Quādun sie imo: 'iā.' Quad her in: 'bithiu giuuelīh buohhāri gilērtēr in rīhhe himilo gilīh ist manne fatere hīuuiskes thie thār frambringit fon sīnemo 550 treseuue nivvu inti altiu.'

78, 1. Uuard thō, thō gifulta ther heilant theso rātissā, fuor thana.

c. Matt. xxii. 1-3.

124, 7. Thō antlinginti ther heilant quad in abur in
rātissun :

555

125. Gilih ist gitān himilo rīhhi manne cuninge thie
teta brūtloufti sīnemo sune inti ¹*giholōta manage*. Zi
thero zīti thero goumu santa sīne scalcā zi halōnne thie
giladōtun zi thero brūtloufti, inti sie ni uuoltun quemen.—
Abur santa her andere scalcā sus quedanti : ‘quedet thēn 560
giladōtun : sēno mīn tagamuos garuuita ih, mīne ferri
inti paston sint arslaganu inti allu garuuu : quemet zi
thero brūtloufti.’ Sie thō furgoumolōsōtun iz inti fuorun
ander in sīn thorph, ander zi sīnemo coufe. Thie andere
gifiengun sīne scalcā inti mit harmu giuueigite arsluogun. 565
Thie cuning thō, mit thiu her thaḡ gihōrta, arbalg sih inti
gisantēn sīnēn herin furlōs thie manslagon inti iro burg
bibranta. Thō quad her sīnēn scalcun : ‘thio brūtloufti
sint garuuo, ouh thie thār giladōte uuārun ni uuārun
uuirḡge. Faret zi ūḡgange uuego, ²*in strāḡā inti in* 570
thorph inti in burgi, inti sō uuelihe ir findet, ²*thurftige*
inti uuanaheile inti blinte inti halze, giladōt zi thero
brūtloufti.’—Giengun thō ūḡ sīne scalcā in uuegā inti
samanōtun alle thie sie fundun, ubile inti guote, inti
gifulto uuārun thio brūtlōfti sizentero. Gieng thō in ther 575
cuning, thaḡ hēr gisāhi thie sizentun, inti gisah thār man
ungiuuātitan brūtlouftliḡhemo giuuāte. Inti quad imo :
‘friunt, vvuo giengī thū hera in ni habēnti giuuāti
brūtlouftliḡ?’ Thō quad ther cuning thēn ambahton :
‘gibuntanēn sīnēn fuoḡin inti hentin sentet in in thiu 580
ūḡorōstun finstarnessu, thār ist vvuoft inti stridunga zeno.
Manage sint giladōte, fōhe gicorane.’

¹ Luke xiv. 16, 17.² Luke xiv. 21.

d. Matt. xxiii. 16-24.

141, 14. Uuē iu, blinte leitudā, thiede quedet : sō uuer
 sō suerit bi themo temple [ther] nist niouuiht; therde
 suerit in gold temples, scal. Dumbē inti blinte, uuedar 585
 ist mēra, thaȝ gold oda templum thaȝ dār heilagōt gold?
 Inti sō uuer sō suerit in alttere, niouuiht ist; sō uuer sō
 suerit in theru gebu, thaȝ dār ubar thaȝ ist, scal. Blinte,
 uuedar ist mēra, thiū geba odo ther altteri therde giheila-
 gōt thia geba? Thiede suerit in themo alttere ther suerit 590
 in themo inti in allēn thiū thār ubar imo sint; inti thie
 dār suerit in themo temple suerit in imo inti in themo
 thie dār artōt in imo; therde suerit in himile ther suerit
 in gotes sedale inti in themo therde sizit obar thaȝ. Uuē
 iu scrīberin inti Pharisei lichezera, ir de dezemōt minzūn 595
 inti dilli inti cumin ¹ *inti rūtūn inti iogiūuelīcho uurci*, inti
 forlieȝut thiū dār hevīgerun sint ēuua, duom inti miltida
 inti treuuua ¹ *inti gotes minna*. Thisiu gilampf zi tuonne
 inti thiū ni zi forlāȝzanne. Leitidon blinterō, sihenti
 mucgūn, olbentūn suelgenti.

600

e. Matt. xxiii. 28-35.

141, 23. Sō ir ūȝȝana giuuessō erouget iuuuih mannon
 rehte, innana birut ir folle lichezennes inti unrehtes.—
 Uuē iu scrīberin inti Pharisein, lichezera, bithiu uuanta ir
 zimbrōt grebir uuīȝȝagōno inti garauuet grebir rehtero
 inti quedet: oba uuir uuārīn in tagōn unsero fatero, ni 605
 uuārīmēs iro ginōȝȝā in bluote thero uuīȝȝagōno. Ir
 birut urcundon selbon, bithiu ir iro kind birut thie dār
 uuīȝȝagon sluogun; inti ir gifullet meȝ iuuuero fatero.
 Berd natrōno, vvuo flīohet ir fon duome helliuuīȝȝes?

¹ Luke xi. 49.

¹ *Bithiu quad thiū gotcunda spāhida : ih sentu zi in uuīz-* 610
zagon inti boton inti spāhe inti scribera, fon thēn slahet
 ir inti hāhet inti fon thēn fillet ir in iuuuerēn samanungōn
 inti āhtet fon burgi zi burgi, thaḡ queme ubar iuuuih
 iogiuueliḡ bluot rehtaḡ thaḡ ergoḡḡan uuard ubar erda, fon
 bluote thes rehten Abel io unzan bluot Zachariases thes 615
 Barachiases sunes, then ir sluogut untar themo temple
 inti themo altere.

f. Matt. xxiv. 29-35.

145, 19. Sliumo after arbeiṡi thero tago sunna uuirdit
 bifiṡstrit, inti māno ni gibit sīn lioht, inti sterron fallent
 fon hīmile, inti megin himilo sint giruorit; inti thanne 620
 erougīt siḡ zeichan thes mannes sunes in himile, inti
 thanne vvuofit siḡ allu erdcunnu; inti gisehent mannes
 sun comentan in himiles uuolkanon mit managemo megine
 inti mihilnesse. Thanne sentit sīne engilā mit trumbūn
 inti mihileru stemmu, inti gisamanōnt sīne gicoranon fon 625
 fior uuinton, fon hōhī himilo io unz iro enti.

146, 1. Fon boume figuno lernēt gilīhnessi. Mit diu
 iū sīn zuelga muruuui uuirdit inti bletir giboṡāniu—,
 uuizḡīt thaḡ iū nāḡ ist sumar. Sō ir, mit diu ir gisehet
 thisu alliu uuesan, uuizḡīt thaḡ her nāḡ ist in durōn. 630
 Uuār quidiḡ iu, bithiu uuanta ni vorferit thiz cunni ēṡ
 thanṡe alliu thisu uuerdent. Himil inti erda farent, mīnu
 uuort ni vorfarent.

g. Matt. xxviii. 16-20.

241. Einlif iungoron giengun in Galileam in then berg
 thār in ther heilant gimarcōta, inti gisehenti inan betōtun 635
 inan, sume giuuesso zuuēhōtun.

⁵ Luke xi. 49.

242. Inti sprah in zuo quedenti : gigeban ist al giuualt mir in himile inti in erdu. ¹ Gēt in allā uueralt, praedigōt evangelium allera giscefti inti lēret alle thiotā, toufenti sie in namen fater inti sunes inti thes heiligen geistes, lēret 640 sie zi bihaltanne alliu sō uuelichiu si ih iu gibōt. Inti sēnu ih bin mit iu allēn tagon unzan enti uueralti.

16. Matt. vi. 9-13.

34, 6. Fater unser, thū thār bist in himile, sī giheilagōt thīn namo, queme thīn rīhhi, sī thīn uuillo, sō her in himile ist, sō sī her in erdu, unsar brōt tagalīhhaḡ gib uns hiutu, 645 inti furlāḡ uns unsara sculdi, sō uuir furlāḡemēs unsarēn sculdīgōn, inti ni gileitēst unsih in costunga, uḡouh arlōsi unsih fon ubile.

II.

PSALMS.

From the fragments of a translation of the Psalms, in the Alemanic dialect of the ninth century. The manuscript, now consisting of three leaves only, was first published by Schmeller in Steichele's *Beiträgen zur Geschichte des Bisthums Augsburg*, and then later also in the *Germania*, II, 98-105.

1. Ps. cxvi.

Ih minnōta, pidiu kehōrta truhtīn stimma des kebetes mīnes. 2. Danta kineicta ōra sīnaḡ mir, inti in tagon mīnēn kinemmu dih. 3. Umbiselitōn mih seher des tōdes, zaalā dera hella funtun mih. 4. Arabeit inti seher fand, inti namon truhtīnes kinamta. 5. Uulago truhtīn, 5 erlōsi sēla mīna. kenādīgēr truhtīn inti rehtēr, inti got unsēr kenādīt. 6. Kehaltanti luzcila truhtīn : kedēmuatēr *pim inti* arlōsta mih. 7. Uuerbi, sēla mīna, in resti dīna,

¹ Mark xvi. 15.

danta truhtīn uuolateta dir. 8. Danta erlōsta sēla mīna fona tōde, ougun mīniu fona zaharim, fuozze mīne fona 10
slippe.

2. Ps. cxxiv.

Ūzgan daȝ truhtīn uuas in uns, *quede nū Israhel*:
ūzgan daȝ truhtīn uuas in uns, 2. denne arīsan in unsih,
ōdouuīla lebēnte farslintant unsih; denne arbolgan ist
heizmuotī iro in unsih, 3. ōdouuīla uuaz̃er pisauf̃ta unsih. 15
4. Leuuinnūn durahfuor sēla unseriu: ōdouuīla durahfuor
sēla unseriu uuaz̃zer unfardraganlīh. 5. Kiuuiht̃er truhtīn
der nī *kap* unsih in kefangida cenim iro. 6. Sēla
unseriu sōso sparo kecriftiu ist fona seide uueidenōntero:
seid farmulitaȝ ist, inti uuer erlōsta pirumēs. 7. Zuo- 20
helpha unseriu in namin truhtīnes, der teta himil inti herda.

3. Ps. cxxx.

Fona tiuffēm herēta ce dih, truhtīn. 2. Truhtīn,
kehōri stimma mīna. sīn ōrun dīniu anauuartēntiu in
stimma des kebetes mīnes. 3. Ubi unreht *pīhaltis*, truhtīn,
uuer *kestāt im*? 4. Danta mittih kenāda ist, duruh 25
uuizzud tīnan fardolata dih, truhtīn; fardolata sēla mīniu
in uuorte sīnemo, 5. uuānta sēla mīniu in truhtīne.
6. Fona *pīhaltidu* morganolīhero unzin ce naht uuāne
Israhel in truhtīne. 7. Danta mit truhtīnan kināda inti
kinuhtsamīu mit inan erlōsida. 8. Inti her erlōsit 30
Israhelan fona allēn unrehtēz sīnēn.

III.

ST. EMMERAMER GEBET,

written in the Bavarian dialect of the ninth century.

Trohtīn, dir uuirdu ih pigihtīk allero mīnero suntōno
enti missatāteo, alles deih eo missasprah edo missateta

ædo missadāhta, uuorto, enti uuercho, enti kadanccho, des
 ih kyhukkiu ædo ni kihukku, des ih uuizzanto kiteta ædo
 unuuizzanto, nōtac ædo unnōtac, slāffanto ædo uuahēnto : 5
 meinsuuarteo enti lukīno, kyridōno enti unrehtero fizus-
 heito, huorōno sō uuē sō ih so kiteta, enti unrehtero
 firinlusteo in muose enti in tranche enti in unrehtemo
 slāffe ; daȝ dū mir, trohtīn, kanist enti kanāda farkip enti
 daȝ ih fora dīnēn augōn unscamanti sī, enti daȝ ih in 10
 derru uueroltī mīnero suntōno riuūn enti harmscara
 hapan mōȝi. soliho sō dīno miltidā sīn, alles uualtenteo
 trohtīn, kot almahtīgo, kauuerdo mir helfan enti kauuerdo
 mir farkepan kanist enti kanāda in dīnemo rihe.

Kot almahtīgo, kauuerdo mir helfan enti kauuizzida 15
 mir iā furistentida iā gaotan uuillun saman mit rehtēn
 galaupōn mir fargepan za dīnemo dionōste. trohtīn, dū
 in desa uueralt quāmi suntīge za ganerienne, kauuerdo
 mih cahaltan enti kanerien. Christ, cotes sun, uuīho
 trohtīn, sōso dū uuellēs enti dīno canādā sīn, tuo pī mih 20
 suntīgun enti unuuirdīgun scalh dīnan, uuīho truhtīn,
 kanādīgo got, kauuerdo mir helfan suntīkemo enti fartā-
 nemo dīnemo scalhe uuānentemo dīnero kanādōno.
 enstīgo enti milteo trohtīn, dū eino uueist uueo mīno
 durfti sint : in dīno kanādā enti in dīno miltidā, uuīho 25
 truhtīn, pīfilhu mīn herza iā mīnan cadanc iā mīnan
 uuillun iā mīnan mōt iā mīnan līp iā mīniu uuort iā
 mīniu uuerh. leisti, uuīho truhtīn, dīno kanādā in mir
 suntīgin enti unuuirdīgin scalhe dīnemo ; kauuerdo mih
 canerien fona allemo upile. 30

IV.

OTFRID.

There is hardly a poet in the Old or Middle High German literature who at the same time is so well known, and yet so unknown as Otfrid. Almost all biographical works from Trithemius up to modern times, the annals of the Benedictine Order, the histories of many monasteries, the Chronicles of Elsass, etc.,—all mention the celebrated ‘*monachus Wizanburgensis*,’ and tell us much about his knowledge and talents, but we learn from all these sources scarcely more than we are able to gather from his own work.

So much is, however, certain, that he was a pupil of the renowned Fulda abbot Rhabanus Maurus: ‘*A Rhabano Mauro*,’ says he in his letter to Archbishop Liutbert of Mainz, ‘*educata parum mea parvitas est*.’ It is also quite certain from his letter to the two St. Gallen monks, Hartmuat and Werinbert, that at a later period he lived in the monastery at Weissenburg in Elsass, where he also wrote, about 870 A. D., his *Evangelienbuch* or *Evangelienharmonie*, containing the *vita et passio Christi* in the Rhenish Franconian dialect, and dedicated the work to the Emperor Ludwig.

The exact dates of the poet’s birth and death are unknown. It has been shown with great probability that Otfrid’s native place was somewhere in the Speiergau on the Middle Rhine. And with this assumption also agrees the fact that Otfrid always speaks of himself as being a Frank, and designates his language as Franconian.

The whole work is divided into five books. Otfrid might himself have felt that it might seem strange why his poem was divided into five books since there were only four Gospels; and he therefore expresses the reason of this division in the following words:—‘*Hos in quinque ideo distinxi*,’ says he, ‘*quia eorum quadrata aequalitas sancta nostrorum quinque sensuum inaequalitatem ornat, et superflua in nobis quaeque non solum actuum, verum etiam cogitationum vertunt in elevationem caelestium*.’ From this it follows that Otfrid’s poem is by no means to be regarded as a mere translation of the four Gospels, and that Otfrid sought to furnish anything but a translation. It was rather his intention to give an account of the life and teaching of Christ, based partly on the Gospels, but partly also on other sources, the most important of which were:—

(1) Rhabanus Maurus : 'Expositio in Matthaëum,' for the Gospel of St. Matthew.

(2) Beda : 'Expositio in Lucam,' for the Gospel of St. Luke.

(3) Alcuin : 'Commentaria super Johannem,' for the Gospel of St. John. 'De divinis officiis,' for the first chapter of Book V. 'De fide sanctae et individuae trinitatis,' for the twenty-third chapter of Book V.

(4) The works of Pope Gregory and St. Augustine.

A very handy edition of the poem is by O. Erdmann, Halle, 1882. In the following extracts Otfrid's stress accents have been retained, but for practical reasons I have thought it advisable to mark the long vowels of stem syllables.

LIBER EVANGELIORUM PRIMUS.

4. I. Cur scriptor hunc librum theotisce dictaverit.

Vuas lúto filu in flíze, in managemo ágaleíze,
sie thaz in scríp gicleiptin, thaz się iro námon breit-
tin ;

Sie thés in io gilícho flizzun gúallico,
in búachon man giméinti thio iro chúanheiti.
Tharána dátun sie ouh thaz dúam : óugdun iro uuís-
duam, 5

óugdun iro cléini in thes tíhtonnes reini.
Iz ist ál thuruh nót sō kléino girédinōt,
iz dúnkāl eigun fúntan, zisámene gibúntan,
Sie ouh in thífu gisagetin, thaz then thio búah nir-
smáhetin,

ioh uuól er sih firuuésti, then lésan iz gilústi. 10
Zi thiuh mág man ouh ginóto mánagero thíoto
hiar námon nū gizéllen ioh sūntar ginénnen.

Sār Kríachi ioh Rōmáni iz máchont sō gizámi,
iz máchont się al girústit, sō thíh es uuola lústit ;
Sie máchont iz sō réhtaz ioh sō filu sléhtaz 15
iz ist gifúagit al in éin selp sō hélphantes béin.

Thie dāti man giscribe theist mannes lúst zi líbe ;
nim góuma thera dšhtta, thaž húrsgit thīna dráhta.
Ist iz prósun slihti, thaž drénkit thih in ršhti ;
odo métres kléini, theist góuma filu réini. 20
Sie dúent iz filu súaži, ioh mézent sie thie fúazi,
thie léngi ioh thie kúrti, theiž gilústlīchaž vuúrti.
Ēigun sie iz bithénkit. thaž sšllabā in ni uuénkit,
sies álles uuio ni rúachent, ni sō thie fúaži suachent.
Ioh állo thio zīti sō záltun sie bi nōti ; 25
iz mšžit āna bāga al io sūlih uuāga.
Yršfurbent sie iz réino ioh hárto filu kléino,
selb sō mán thuruh nōt sīnaž kórñ reinōt.
Ouh selbun búah frōno irréinont sie sō scōno :
thar lisist scōna gilust āna theheiniga ákust. 30
Nū es filu manno inthīhit, in sīna zungun scribit,
ioh šlit, er gigāhe, thaž sīnaž io gihōhe :
Uuánana sculun Fráncon éinon thaž biuuánkon,
ni sie in frénkisgon bigínnen, sie gotes lób singen ?
Níst si sō gisúngan, mit régulu bithúungan, 35
si hábet thoh thia ršhti in scōneru sšhtti.
Īli dū zi nōte, theiž scōno thoh gilūte,
ioh gótes uuizod thánne tharāna scōno hēlle ;
Tháž tharana sīnge, iz scōno man ginenne ;
in themo firstántnisse uuir giháltan sīn giuuísse. 40
Thaž láž thir uuesan súaži : sō mézent iz thie fúaži :
zīt ioh thiu régula sō ist gótes selbes brédiga.
Vuil thū thes uuola dráhton, thū métar uuolles áhton,
in thīna zungun uuirken dúam, ioh scōnu uérs
uuolles dúan :—
Īl io gótes uuillen állo zīti irfúllen : 45
sō scribent gótes thegana in frénkisgon thie regula.

[illegible]

Bi thfu thaz ih irduálta, thār fórna ni gizálta,
 scál ih iz mit uufflen nū súmaz hiar irzéllen. 130
 Thō drúhtin Krist gibóran uuard (thes méra ih ságen
 nū ni thárf),
 thaz blidi uuórolt uuurti theru sáligun gibúrti,
 Thaz ouh gidán uuurti, si in éuon ni firvuúrti
 (iz uuás iru anan hénti, thō détt es druhtin énti):
 Thō quāmun óstana in thaz lant thie įrkantun súnnun
 fart, 135

stérrono girústi: thaz uuárun iro lísti.
 Sie éiscotun thes kíndes sārio thés sinthes,
 ioh kúndtun ouh thō mári, thaz er ther kúning uuāri;
 Uuārun frágenti, uuār er gibóran uuurti,
 ioh bátun io zi nōti, man in iz zéigōti. 140
 Sie zaltun séltsāni ioh zéichan filu uuáhi,
 uuúntar filu hébigaz (uuantā ēr ni hōrta man thaz,
 Thaz io fon mágadburti man gibóran vuurti)
 intī ouh zéichan sīn scónaz in hímile sō scínaz;
 Ságetun thaz sie gáhun stérron einan sáhun, 145
 ioh dátun filu mári, thaz er sīn uuāri:
 ‘Uuir sáhun sīnan stérron, thoh uuir therā búrgi irron,
 ioh quāmun, thaz uuir bétotin, gináda sīno thígitin.
 Óstar filu férro sō scéin uns ouh ther stérro;
 ist fāman hiar in lānte es íauuiht thoh firstānte? 150
 Gistirri záltun uuir io, ni sáhun uuir nan ér io:
 bithiu bírun uuir nū giéinot, er niuuan kúning zeinot.
 Sō scriibun uns in lānte man in uuóroltī alte;
 thaz ír uns ouh gizéllet, uuio iz íuuo buah singent.’
 Sō thísu uuort thō gáhun then kúning ana quāmun, 155
 híntarquam er hártō thero sélbero uuorto,

Thaz hús sie thō gisáhun ioh sār thara fn quāmun, 185
thār uuas ther sún guater mit sīneru muater.
Fíalun sie thō frámhald (thes guates uuárun sie bálđ),
thaz kínd sie thār thō bétotun ioh húldi sīno thǫgitun.
Indátun sie thō thäre thaz iro dréso säre,
rehtes sie githáhtun, thaz się imo géba brāhtun: 190
Mýrrun inti uuírouh ioh gold scínantaz ouh,
géba filu mǣra: sie súahtun sīne uuára.

(Book IV.) XV. Consolatur discipulos de morte eius.

Dröst er sie thō uuórto sīnes tōthes hartō,
 ēr iz zi thū uurti: es uuārun in thō thúrfti.
 ‘Ni sīuz,’ quad er, ‘smérza, ni ríaze óuh iuer hérza, 195
 in got gilóubet ioh in msh, giuúisso theist gilúmplih.
 Mīnes fāter hūs ist bréit, uuard uuóla then thara íngeit,
 ther sih thés muaz fróuon ioh ínnana biscóuon.
 Thār ist in álauuāri mánagfalt gilāri
 (húgget therero uuórto) ioh selida mánagfalto. 200
 Uuāriz állesuuār in uuār, sliumo ságeti ih iu iz sār,
 uuérigin thaz gizāmi, sō ih fuih iz ni hāli,
 Ih faru gárauuen iu sār frónisgo iu stát thār,
 ir, thés ni missedrúet, mit mír thār iamer búet,
 Thaz, thār mīn géginuuerti íst, sī iamer iuer náhuuist, 205
 thaz ir uuízt mīna fárt, thero uuégo ouh uueset
 ánuuart.’
 Zi ímo sprah thō Thómas, er ein thero éinlifo uuas:
 ‘thes uuéges ni birun uuir ánuuart, ouh ni uuízun
 thīna fárt;
 Giríhti isih es álles, uuara thū fāran uuolles.’
 thaz uuāra zált er imo sār ioh spráh ouh zi imo
 sūs in uuār: 210

Ni lázu ih iuih uuéison: ih iuer áuur uuison,
 gidróstu ih iuih scíforo mit fréuuidu alazíforo. 240
 Ir bírut, thaz nist uuúntar, fríunta mīne súntar,
 drúta mīne in álauuár, zi thiú sō kós ih iuih sár.
 Theist gibót mīnaz zi íu: ir iuih mīnnot untar íu,
 ioh íagilih thes thénke, thero mīnnono ni uuénke.
 Ín thō druhtin zélita, uuant ér se selbo uuélita, 245
 mánota sie thes náhtes mánagfaltes réhtes.
 Er hábet in thar gizáltan dróst mánagfaltan
 fon sīn sélbes gúati, sō slúmo sō er írstúanti.
 Quad, after théra fristi in náfamer sīn ni brústi,
 ioh sie íamer, sār tház uuúrti, uuárin mit givuúrti. 250
 Sō er se lérta thó in thera náht, sō thú thir thār
 lésan maht,
 gizóh se thār thō fóllon sélbo in sīnan uuóllon.
 Úf zi hímile er thō sáh ioh sélben gotes lób sprah;
 bífaláh thō thie thégana in sīnes fáter segana,
 Tház ér mo sie gihfalti, unz er fon dóthe írstuanti, 255
 ér sie thanne sánti, in thíonost sīnaz uuánti.

XX. Duxerunt eum ad Caipham ubi erat et Pilatus.

Thō léittun nan thie lúti thār uuas tház héroti:
 ther biscof Káiphas uua's thār ioh ther hérizoho in
 uuár.
 Giang er sélbo ingegin úz thár zi themo pálinzhūs:
 sie ni múasun gān sō frám zi themo héidinen man, 260
 Tház sie in thén gizītin biuuóllane ni uuúrtin,
 mit réinidu gisémotin, thie óstoron giféhotin.
 Sie uuíht thoh thes ninríatun, sie mánslahta ríatun,
 ni síe thes giuuúagin, sie Krístan írslúagin.

ir Barabbásan nemet zíu, odo ir nū Kríst iruuellet íu.
 Thanne uuás imo auur thér skāhāri hēbiger: 345
 bi théro dāto ánton sō lág er thār in bānton.
 Ríaf imo ál ingégini thes lántliutes ménigi,
 quad, uuār in líob ioh súazi man Barabbán in liazi.
 Thō háft er nan, sō er uuólta, ioh er nan sélbo fíltā
 selbon drúhtinan, uuaz uuān ther uuénego man! 350
 Námun nan thō thánana thes hérizohen thégana;
 sie flúhtun in zi gámane thórna thar zisámene,
 Ioh sáztun sie imo in hóubit then selbon thúrnninan ríng,
 zi hōnidon géрно coróna thero thórno.
 Sie námun in thera dāui kúninglih giuuāti, 355
 flíu rōtaž púrpurin inti dātun inan ín.
 Fíalun thō in iro knfo: zi hue hábetun inan ío,
 zi bísmere thráto súslíchero dāto.
 ‘Heil thū,’ quādun sie, ‘Kríst, thū thérero liuto kúning bist!
 bist gáro ouh thiū gilícho ioh harto kúninglíchó.’ 360
 Zi hōnidu imo iz dātun, thaž sie súlih quātun;
 sie tháhtun io bi nōtin, uuío sie inan gihōntin.
 Sie slúagun sār thēn gangon thiū héilegun uuāngun,
 ioh hérton in thēn fáron sō blúun sie imo thiū ōrun.
 Er thúlta, sō ih hiar fóra quad, bi únsih suslih
 úngimah, 365
 in slégin ioh in uuórton bi únsen suāren súnton.

XXIII. Duxit Pilatus Iesum derisum ad populum.

Pilátus giang zen lútín síd thō thésen dātin:
 uuólt er in gistíllen thes ármalíchen uuíllen.
 ‘Heraúz,’ quad, ‘léitu ih inan íu, thaž irkénnet in thú,
 thaž ih úndāto ní fíndu in imo thráto.’ 370
 Giang Kríst thō in themo gánge mit rōtemo gifánge,

sínes selbes thúlti ni gab imo ántuuurti. 400
 ‘Ni uuildu spréchan,’ quad er, ‘zi mír? ni uuéistū,
 uuaz ih ságen thir,
 thaz stéit thaz thīnaz énti in mīnes selbes hénti?
 Ioh bín ih ouh giuuéltig ubar éllu thīnu thing,
 in líb ioh dóð hiutu, sō uuédar sō ih gibfutu.’
 Ántuurtita līndo ther keisor éuuinigo thó, 405
 ther kuning hímilisgo in uuár themo hérizohen thār:
 ‘Ih ságen thir, thaz ni hfluh thih: giuualt ni hábetistū
 ubar mīh,
 óba thir thaz gizámi fon hímile ni quámi.
 Bi thúu ist mit méren sunton ther mīh gab thír zi
 hánton,
 ioh ther iz zí thiú bibráhta, thaz hīar man mīn sus
 áhta.’ 410

V.

DAS LUDWIGSLIED.

The Ludwigslied, written in the Rhenish Franconian dialect, was composed to celebrate the victory of Ludwig III over the Normans at the battle of Saucourt, which was fought on the 3rd of August, 881. It was probably written by the monk Hucbald († 930) in the same or the early part of the following year.

Rithmus teutonicus de piae memoriae Hluduico rege filio Hluduici
 aeque regis.

Einan kuning uueiz ih, Heizsit her Hluduig,
 Ther gerno gode thionōt: Ih uueiz her imos lōnōt.
 Kind uuarth her faterlōs. Thes uuarth imo sār buoꝝ:
 Holōda inan truhtīn, Magaczogo uuarth her sīn.
 Gab her imo dugidi, Frōnisc githigini, 5
 Stual hier in Vrankōn. Sō brūche her es lango!

Thaz gideilder thanne Sār mit Karlemanne,
 Bruoder sīnemo, Thia czala uuunniōno.
 Sō thaz uuarth al gendiōt, Korōn uuolda sīn god,
 Ob her arbeidi Sō iung tholōn mahti. 10
 Lietz her heidine man Obar sēo līdan,
 Thiot Vrancōno Manōn sundiōno.
 Sume sār verlorane Uuurdun sum erkorane.
 Haranskara tholōta Ther ēr misselebēta.
 Ther ther thanne thioþ uuas, Ind er thananā ginas, 15
 Nam sīna vaston : Sīdh uuarth her guot man.
 Sum uuas lugināri, Sum skāchāri,
 Sum fol lōses, Ind er gibuoȝta sih thes.
 Kuning uuas ervirrit, Thaz rīchi al girrit,
 Uuas erbolgan Krist : Leidhōr, thes ingald iz . 20
 Thoh erbarmēdes got, Uuisser alla thia nōt :
 Hiez her Hluduīgan Tharōt sār rītan.
 ‘Hluduīg, kuning mīn, Hilph mīnan liutin!
 Heigun sa Northman Harto biduuungan.’
 Thanne sprah Hluduīg ‘Hērro, sō duon ih, 25
 Dōt nī rette mir iz, Al thaz thū gībiudist.’
 Thō nam her godes urlub, Huob her gundfanon ūf,
 Reit her thara in Vrankōn Ingagan Northmannon.
 Gode thancōdun Thē sīn beidōdun,
 Quādhun al ‘frō mīn, So lango beidōn uuir thīn.’ 30
 Thanne sprah lūto Hluduīg ther guotō:
 ‘Trōstet hīu, gisellion, Mīne nōtstallon.
 Hera santa mih god Ioh mir selbo gibōd,
 Ob hīu rāt thūhti, Thaz ih hier geuhti,
 Mih selbon nī sparōti, Uncih hīu gineriti. 35
 Nū uuillih thaz mir volgōn Alle godes holdon.
 Giskerit ist thīn hieruuist Sō lango sō uuili Krist:

Uuili her unsa hinavarth, Thero habēt her giuualt.
 Sō uuer sō hier in ellian Giduot godes uuillion;
 Quimit hē gisund ūz, Ih gilōnōn imoz; 40
 Bilībit her thār inne, Sīnemo kunnie.
 Thō nam er skild indi sper, Ellianlīcho reit her;
 Uuolder uuār errahchōn Sīnan uuidarsahchōn.
 Thō ni uuas iz burolang, Fand her thia Northman.
 Gode lob sagēda, Her sihit thes her gerēda. 45
 Ther kuning reit kuono, Sang lioth frāno,
 Ioh alle saman sungun ‘Kyrrieleison’.
 Sang uuas gisungan, Uuīg uuas bigunnan.
 Bluot skein in uangōn: Spilōdun ther Vrankon.
 Thār vaht thegeno gelīh, Nichein sōsō Hluduīg: 50
 Snel indi kuoni, Thaz uuas imo gekunni.
 Suman thuruhskluog her, Suman thuruhstah her.
 Her skancta cehanton Sīnan fianton
 Bitteres lides. Sō uuē hin hio thes lībes!
 Gilobōt sī thiū godes kraft: Hluduīg uuarth sigihaft; 55
 Ioh allēn heiligōn thanc! Sīn uuarth ther sigikamf.
 Uuolar abur Hluduīg, Kuning uuīgsālīg!
 Sō garo sōser hio uuas, Sō uuār sōses thurft uuas,
 Gihalde inan truhtīn Bī sīnan ērgrehtīn.

VI.

Christ and the woman of Samaria, written in the Alemanic dialect about the year 850. It is based on the fourth chapter of St. John, vv. 1-26.

Lesen uuir thaz fuori ther heilant fartmuodi.
 ze untarne, uuizzun thaz, er zeinen brunnon kisaz.
 Quam fone Samario ein quena sārīo
 scephan thaz uuazzer: thanna noh sō saz er.

Bat er sih ketrencan daz uuīp thaꝥ ther thara quam 5
 (uutrbon sīna thegana be sīna līpleita):

‘Biuuaz kerōst thū, guot man, daz ih thir geba trinkan?
 iā ne niezant, uuiꝥze Christ, thie Judon unsera uuist.’

‘Uuīp, obe thū uuissīs, uuielīh gotes gift ist,
 unte den ercantīs mit themo do kōsōtis, 10
 tū bātīs dir unnen sīnes kecprunnen.’

‘Disiu buzza ist sō tiuf, ze dero ih heimina liuf,
 noh tū ne habis kiscirres, daz thū thes kiscephēs:
 uuār maht thū, guot man, neman quecprunnan?

Ne bistū liuten kelop mēr than Jacob. 15
 ther gab uns thesan brunnan, tranc er nan ioh sīna
 man;

sīniu smalenōꝥzer nuzꝥun thaꝥ uuazꝥer.’

‘Ther trinkit thiz uuazꝥer, be demo thurstit inan mēr.
 der afar trinchit daz mīn, then lāꝥit der durst sīn:
 iꝥ *sprangōt* imo’n pruston in ēuuōn mit luston.’ 20

‘Hērro, ih thicho ze dir, thaꝥ uuazꝥer gābist dū mir,
 daz ih mēr ubar tac ne liufi hera durstac.’

‘Uuīb, tū dih anneuert, hole hera dīnen uuirt.’
 siu quat sus libitī, commen ne hebitī.

‘Uueiꝥ ih daz dū uuār segist, daz dū commen ne
 hebist. 25

dū hebitōs ēr finfe dir zi volliste.

des mahttū sichūre sīn: nū hebst ēnin der nis dīn.’

‘Hērro, in thir uuigih scīn, daz thū maht *forasago sīn*.
 for uns ēr giborana betōtōn hiar in berega,

Unser altmāga suohtōn hia genāda: 30
 thoh ir sagant kicorana thia bita in Hierosolima.’

VII.

MUSPILLI.

The Muspilli, written in the Bavarian dialect, was probably composed about the year 850. The author is unknown. It was first edited by Schmeller in 1832: 'Muspilli, Bruchstück einer alliterierenden Dichtung vom Ende der Welt.'

. sîn tac piqueme daz er touuan scal.
 uuanta sâr sô sih diu sêla in den sind arhevit,
 enti si den lihhamun likkan lâzzit,
 sô quimit ein heri fona himilzungalon,
 daz andar fona pehhe: dâr pāgant siu umpi. 5
 Sorgēn mac diu sêla, unzi diu suona argēt
 za uuederemo herie si gihalōt uuerde.
 uuanta ipu sia daz Satanazses kisindi kiuuinnit,
 daz leitit sia sâr dâr iru leid uuirdit,
 in fuir enti *in* finstrī daz ist rehto virinlīh ding. 10
 upi sia avar kihalōnt die die dâr fona himile quemant,
 enti si dero engilo eigan uuirdit,
 die pringent *sia* sâr ūf in himilo rīhi:
 dâr ist līp āno tōd lioht āno finstrī,
 selida āno sorgūn: dâr *nist* siuh neoman. 15
 denne der man in pardīsu pū kiuuinnit,
 hūs in himile, dâr quimit imo hilfa kinuok.
 pidiu ist *durft* mihhil allero manno uuelihemo,
 daz in es sîn muot kispāne, *
 daz er kotes uuillun kerno tuo 20
 enti hella fuir hartu uuīse,
 pehhes pīna: dâr piutit der Satanaz altist
 heizzan lauc. sô mac huckan za diu,
 sorgēn drāto, der sih suntigen uueiz.

uuē demo in vinstri scal sino virinā stūen, 25
 prinnan in pehhe: daȝ ist rehto paluuīc dink,
 daȝ der man harēt ze gote enti imo hilfa ni quimit.
 uuānit sih kināda diu uuēnaga sēla:
 ni ist in kihuctin himiliskin gote,
 uuanta hiar in uuerolti after ni uuerkōta. 30

Sō denne der mahtīgo khuninc daȝ mahal kipannit,
 dara scal queman chunno kilihaz:
 denne ni kitar parno nohhein den pan furisizzan,
 ni allero manno uuelih ze demo mahale sculi;
 dār scal er vora demo rihhe aȝ rahhu stantan, 35
 pī daȝ er in uuerolti eo kiuuerkōt hapēta.

Daȝ hōrtih rahhōn dia uueroltrehtuuīson,
 daȝ sculi der antichristo mit Eliase pāgan.
 der uuarch ist kiuuāfanit, denne uuirdit untar in uuīhc
 arhapan.

khenfun sint sō kreftīc, diu kōsa ist sō mihhil. 40
 Elias strītit pī den ēuuīgon līp,
 uuili dēn rehtkernōn daȝ rihhi kistarkan:
 pidiu scal imo helfan der himiles kiuualtit.
 der antichristo stēt pī demo altfīante,
 stēt pī demo Satanase, der inan varsenkan scal: 45
 pidiu scal er in deru uuīcsteti uunt pivallan
 enti in demo sinde sigalōs uuerdan.

doh uuānit des vilo gotmanno
 daȝ Elias in demo uuīge aruuartit uuerde.
 sō daȝ Eliases pluot in erda kitriuifit, 50
 sō inprinnant die pergā, poum ni kistentit
 ēnīhc in erdu, ahā artruknēt,
 muor varsuuilhit sih, suilīȝōt lougiu der himil.
 māno vallit, prinnit mittilagart,

stēn ni kistentit. verit denne stūatago in lant, 55
verit mit diu vuiru viriho uuīsōn:

dār ni mac denne māk andremo helfan vora demo muspille.
denne daȝ preita uuasal allaz varprennit,
enti vuir enti luft iȝ allaz arfurpit,
uuār ist denne diu marha, dār man dār eo mit sīnēn
 māgon piehc? 60

diu marha ist farprunnan, *diu* sēla stēt pidungan,
ni uueiȝ mit uuiu puāȝe: sār verit si za uuīȝe.

Pidiu ist demo monne sō guot, denne er ze demo
 mahale quimit,

daȝ er rahhōno uueliha rehto arteile.
denne ni darƿ er sorgēn, denne er ze deru suonu
 quimit. 65

ni uueiȝ der uuēnago man, uuelihan uuartil er habēt,
denne er mit dēn miatōn marrit daȝ rehta,
daȝ der tiuval dār pī kitarnit stentit.
der hapēt in ruovu rahhōno uueliha,
daȝ der man *ēr enti sīd* upiles kifrumita, 70
daȝ er iȝ allaz kisagēt, denne er ze deru suonu quimit.
ni scolta sīd manno nohhein miatūn *intfāhan*.

*

*

*

Sō daȝ *himilisca* horn kihlūtīt uuirdit,
enti sih der *suānāri* *ana den* sind arhevit
[der dār suannan scal tōtēn enti lepentēn], 74^a
denne hevit sih mit imo herio meista, 75
daȝ ist allaz sō pald daȝ imo nioman kipāgan ni mak.
denne verit er *ze deru* mahalsteti deru dār kimarchōt
 ist:

dār uuirdit *diu* suona dia man dār io sagēta.

NOTES.

[The references refer to the paragraphs in the grammar.]

I. TATIAN.

ll. 1-2. *ordinōn saga thio in uns gifulta sint rahhōno* is a rendering of the Latin, *ordinare narrationem quae in nobis completae sunt rerum*.

l. 3. *was gisehan* = Lat. *visum est*.

l. 17. *siu, rehtiu, beidu*, are neuter, § 186.

l. 38. *kind* is acc. pl.

l. 67. *hōisten* = *hōhisten*.

l. 69. *nist* = *ni ist*.

l. 71. *thie* = *thēr*, see § 141, note 2.

l. 73. *thaz thār, thār* is here merely a strengthening particle to the rel. *thiaz*.

l. 88. *heilizinnēs, gerund Gen. sg. of heilazen*.

l. 110. *nio in altare*, Lat. *nequaquam*, 'by no means, not so.'

l. 131. *sih uns zi gebanne*, an imitation of the Lat. *daturum se nobis*.

l. 144. *ǣmo*. The letter *ǣ* occurs only 8 times in Tatian, viz. *ǣmo* (4), *ǣm* (2), *vvurðun* (1), *ǣār* (1).

l. 160. *curet*, imperative with *neg.* = Lat. *nolite*, and is properly the pret. subjunctive.

l. 174. *thi* = *thie*.

l. 212. Forms like *ir quedent, ir uuiz̄zunt, ingiengunt* had their *n* from the pres. 3rd pl.

l. 229. Instead of *sagata* and *sagantes* (l. 248), we should expect *sagēta, sagēntes*.

l. 240. *hebet*, see § 157, note 5.

l. 260. *nintflengun* = *ni intflengun*.

l. 272. *ci in selbōn* = Lat. *ad semetipsos*, 'among themselves.'

l. 281. *diura*. Germanic *d* is, as a rule, shifted to *t* in Tatian, but in this and a few other examples it has remained unshifted.

l. 287. *nalles . . . ci imo* = Lat. *non quia de egenis pertinebat ad eum*, 'not that he cared for the poor.'

l. 308. *fon thes* = *ex quo*, 'since the time.' *fon* is temporal, and *thes* is the adverbial genitive.

l. 309. On the inf. ending of *cussan*, see § 161, note.

l. 337. The reg. form is *quātun*, see § 63.

l. 325. For the *cu-* in *cumit*, see § 155, note.

l. 329. *forliosez* = *forliose iz*, subj. pres.

l. 332. The *h* in *gihērēt* is inorganic.

l. 348. *geet* = *gēt*.

l. 357. *zesauūn* is the weak Acc. fem. sg. of *zesō*, used as a noun.

l. 362. *sien* = *sie in*, 'they him.'

l. 368. *ni curit vvuofen ubar mih* = Lat. *nolite flere super me*, 'weep not for me.'

l. 370. *thēndir* = *thēn + de + ir*, 'in the which ye,' where *de* is the weakened form of the adv. *dār*, so also in *thiede*, *thiode*, *thende*.

l. 410. *uuantih* = *uunta ih*.

l. 436. *intfagana*, p.p. Acc. fem. sg. of *intfāhan*, formed after analogy with the present. The reg. form would be *intfangana*.

l. 439. *lāz nū* = Lat. *sine*.

l. 444. *fon obanentīc zunzan nidar*, 'from top to bottom.'

l. 462. *uuntaz* = *uunta iz*.

l. 504. *erdūn* here weak. *ērda* is usually strong.

l. 570. *sizentero* is the p.p. Gen. pl. of *sizzen*.

l. 621. *fon hōhī himilo io unz iro enti* = Lat. *a summis coelorum usque ad terminos eorum*, 'from one end of heaven to the other.'

II. PSALMS.

l. 3. The *h* in *seher* (= *sēr*) has no etymological meaning.

l. 4. *zaalā* = *zālā*, see § 4.

l. 18. *cenim* is the Dat. pl. of *zan*, see § 101, note, and § 7 (under *c*).

l. 20. *pirumēs*, in place of the more usual forms *pirum*, *pirun*.

l. 21. *herda* = *erda*.

l. 25. *mittih* from *mit dih* by assimilation. *mit* rarely takes the accusative.

l. 29. *truhtīnan*, see § 76.

III. S. EMMERAMER GEBET.

1. 2. *deih*, cp. § 141, note 4.
1. 3. *ædo* = *edo*.
1. 4. *kyhukkiu*, with retention of the *i*, which, in such forms, had mostly disappeared already in the beginning of the ninth century.
1. 11. *riuūn* is the Acc. sg. of *riuwa*.
1. 12. *mōzi* = *muozi*. Old *ō* remained undiphthongised the longest in the Bavarian dialect.
1. 16. *gaotan* = the common OHG. form *guotan*, see § 30.
1. 27. *mōt* = *muot*, see above.

IV. OTFRID.

Before reading the extracts from Otfrid the beginner should refer to §§ 28, 30, 34 in the Grammar, and observe further that Germanic *d* and *p* (*th*) remained unshifted initially in the Rhenish Franconian dialect. All words beginning here with *d* will be found in the glossary under *t*, and those beginning with *th* under *d*.

1. 9. *then* is the Acc. sg. masc. of *thēr*, used as a demons. *nir-smāhetin* = *ni irsmāhetin*.

1. 10. *then*, Acc. masc. sg., used as rel. pr. *uuol* = *uuola*.

1. 17. *theist* = *thaz ist*, so also in ll. 20, 48, 55, 196, 243.

1. 22. *theiz* = *thaz iz*; so also l. 37.

1. 24. *sies* = *sie is*; so also in ll. 76, 105.

1. 52. After *scal* supply *lāzan*.

1. 58. *dualtun*, pret. 3rd pl. of *dwellen*.

1. 75. *zirretinne* = *zi irrettenne*.

1. 77. *in*, Dat. pl. *nintfuarit* = *ni intfuarit*.

1. 78. *sie* refers to *liut*.

1. 80. *uuorahta*, *forahta*, see § 40.

1. 99. After *skal* supply *sīn*.

1. 118. *zimo* = *zi imo*.

1. 119. *nintstante* = *ni instante*.

1. 121. *hōr* = *hōre*, subj. pres.

1. 129. *irdualta*, pret. sg. of *irdwellen*.

1. 133. *firvuurti*, pret. subj. of *firwērdan*.

1. 161. *zen* = *zi then*, Dat. pl., so also in l. 337.

1. 163. *festiz* = *festi iz*. *in festi duan* = 'to make sure, certain.'

- l. 167. *theih* = *thie ih*.
 l. 195. *siuz* = *sī iu iz*. *ni siuz smerza*, 'let it not be a pain to you.'
 l. 197. then, supply *ther*. *ingeit*, pres. 3rd sg. of *ingān*, see § 181, note.
 l. 201. *uuāriȝ* = *uuāri iz*, 'if it were.'
 l. 202. *iuih* = *iuwh*.
 l. 217. *untar zuein*, 'doubtful.'
 l. 220. *givuuaȝ* (with Gen.), pret. sg. of the strong verb **giwahan*, with *g* from the pret. plural. Cp. the pret. *sluog* beside *sluoh*.
 l. 222. *mo* = *imo*; so also in l. 255.
 l. 224. *nirknāhet* = *ni irknāet*. The *h* is inorganic.
 l. 226. *hiluh* = *hilu ih*.
 l. 238. *drof* (lit. 'a drop'), a strengthening negative particle.
 l. 259. *ingegin* = *ingagan*.
 l. 262. *thie ōstoron gifehotin* = *ἵνα φάγωσι τὸ πάσχα* (John xviii. 28), 'that they might eat the passover.'
 l. 263. *nintriātun* = *ni intriātun*.
 l. 265. *ūȝgigiang*, pret. sg. of *ūȝgigangan*.
 l. 269. *fuer er* = *fuari er*.
 l. 279. *thie liuti*, i. e. the Jews.
 l. 281. *nirruant* (with Gen.) = *ni irruant*, pret. sg. of *irwintan*.
 l. 299. *sinsaz* = *sī* (Acc. pl.) *insaz*.
 l. 301. *bistū* = *bist thū*.
 l. 325. *theih*, see § 141, note 4. *quīs* contracted from *quidis*.
 l. 340. *dāto*, Gen. pl.
 l. 345. *ther* is subj.; *skāhari*, predicate.
 l. 368. *gistillen* with Dat. pers., Gen rei; so also in l. 388 with reflex. Dat.
 l. 369. *heraūȝ* = *hera ūȝ*, 'out.'
 l. 401. *uuildū* = *wili thū*; *uueistū* = *weist thū*.
 l. 402. *steit*, pres. 3rd sg. of *stan*, see note to § 181.

V. DAS LUDWIGSLIED.

Forms containing *d* or *th* will be found in the Glossary under *t* or *d* respectively.

- l. 2. *imos* = *imo es*. *lōnōn* usually takes the Dat. of the pers. and Gen. rei, but cp. l. 40.

- l. 7. gideilder = gideilda er.
- l. 8. czala = zala.
- l. 11. liet = liez, pret. sg. of lāzan.
- l. 16. sīdh (= O.E. sīþ), see sīd in the Glossary.
- l. 21. erbarmēdes = erbarmēda es. uuisser = wissa (pret. sg. of wizzan) er.
- l. 23. mīnan, Dat. pl., weakened form of minēn; so also in ll. 43, 53, 59. sīnan from sīnēn.
- l. 24. heigun = eigun, 'have.' The h has here no etymological value. sa, more frequently se, the unaccented form of the pronoun sie.
- ll. 25, 26. 'Then said Ludwig, 'Lord, I will do, unless death deprive me of it, all that thou biddest.'
- l. 27. huob, pret. 3rd sg. of heffen, see § 157, note 4.
- l. 30. al is Nom. plural. quādhun, pret. pl. of quēdan (quēdhan), the regular form would be quātun.
- l. 34. ob hiu rāt thūhti, 'if it should seem advisable to you.' The form hiu occurs also in ll. 32, 34, 35. It is properly the Dative form. The h has no etymological value. In such cases the h occurs only in MSS. which were copied by ignorant scribes.
- l. 35. uncih = unz ih.
- l. 39. in ellian, 'according to (his) strength.'
- l. 40. imoz = imo iz, cp. l. 2.
- l. 43. uuolder = wolda er. On sīnan see l. 23.
- l. 45. gerēda, pret. sg. of gērēn (with Gen.), her sihit thes her gerēda, 'he sees what he wished for.'
- l. 46. frāno, indecl. adj. (properly the Gen. pl. of frō = Goth. frauja, 'Master, Lord, God'), 'divine, holy.'
- l. 47. kyrrieleison, 'Lord have mercy upon us'; from κύριος and ἐλεέω.
- l. 50. 'There fought none of the warriors like Ludwig fought.'
- l. 53. cehanton, 'into the hands.' sīnan, see ll. 23, 43.
- l. 54. hin, Dat. pl. of her. On hio = io, cp. notes to ll. 24, 34. Sō uuē hin hio thes libes! = N.H.G. Wehe immer ihnen des Lebens!
- l. 57. uuolar, interj. 'hail, well done!'
- l. 58. sōser = sōsō er; sōses = sōsō es.

VI. CHRIST AND THE WOMAN OF SAMARIA.

l. 2. *ze untarne*, 'at midday.' OE. *undern*, 'the time before midday, especially about 9 a. m., or from 9 to 12. *zeinen* = *ze einen*.

l. 12. *buzza*, from Lat. *puteus*, 'well.'

l. 13. *habis*, after the analogy of the strong verbs, or weak verbs of the first conjugation. Cp. also such forms as *hebis*, *hebit*, *segis*, *segit*, for *habēs habēt*, *sagēs sagēt*, see §, 169, note 2.

l. 24. *commen* = *com-man*, *gom-man*.

l. 27. *ēnin* = *einan*. *nis* = *ni is*.

VII. MUSPILLI.

Muspilli, OS. *mudspelli*, *mutspelli*, O. Icel. *muspelli*. The second part of the word is probably related to the verb, OS. *spildan*, OE. *spildan*, O. Icel. *spilla*, 'to destroy.'

l. 1. The beginning is lost. One may supply something like : = 'Let each man think that.' *touuan*. On the ending -an in weak verbs see § 161, note.

l. 32. *chunno*, Gen. pl. *depen*. on *kilihaȝ*.

l. 37. *hōrtih* = *hōrta ih*.

l. 39. *arhapan*, the pp. of *arheffen*, see § 157, and note 4 to it.

l. 46. *uunt* = *wunt*, 'wounded.'

l. 52. *ēnihc* = *einīg*. So also in l. 55. *stēn* = *stein*.

l. 60. *piehc*, pret. 3rd sg. of *pāgan*, *bāgan*.

l. 61. *pidungan*, the pp. of *pidwingan* *bidwingan*.

l. 94. *megi*, pres subj. of *magan*.

l. 96. *niȝ* = *ni iȝ*.

GLOSSARY.

ABBREVIATIONS.

sm., sf., sn. = strong masculine, etc.

wm., wf., wn. = weak masculine, etc.

sv. = strong verb.

wv. = weak verb.

Verbs compounded with the prefix gi- have mostly the same meaning as the simple verb: thus gilegen = legen.

A.

aba, prep. c. dat. of, from, apart from; *av.* away.

āband-muos, sn. supper.

abuh, aj. wrong, bad; in *abuh, av.* wrongly, falsely.

abur, see afar.

ādeilo, see āteilo.

afar (avar, abur, avur, afur), av. and *conj.* again, whereas, but, yet, furthermore.

after, prep. c. dat. after, according to; with *instr.* in after thiū accordingly; *av.* behind, after, back.

agaleizī, sf. zeal, diligence, earnestness.

aha (Goth. ahwa), sf. water.

ahta, sf. opinion, reflection.

āhten, wv. I, persecute.

ahtōn, wv. II, observe, consider.

ahtodo (ahtudo), num. eighth.

accar, sm. field, acre.

ā-kust, sf. badness, fault.

al, aj. (infl. allēr), all, every, each, whole; av. gen. alles, otherwise, else.

alamuosan, almuosan (from Gr.-Lat. eleemosyne), sn. alms.

āla-wār (ala-wāri), aj. all true; in *alwār, verily.*

ala-zioro, av. very beautifully.

alles (elles), av. otherwise, else.

alles-wār, av. elsewhere.

alles-wio, av. otherwise.

al-mahtīg, ala-mahtīg, aj. almighty.

alt, aj. old; *mit thēn altōn, with the elders.*

alt-māg, sm. pl. ancestors, forefathers.

altari (alteri, altteri), fr. Lat.

altare, sm. altar.

alt-fiant, sm. old enemy, devil.

alt-tuom, sm. old age.

al-walt, aj. all powerful (as translation of Augustus).

ambaht (Goth. andbahts), sm. servant.

ambaht, sn. ministration, office.

ambahten (Goth. andbahtjan), wv. I, serve.

ana, av. on, up.

ana, anan, prep. c. dat., acc., instr., on, in, upon.

ana-fallan, sv. VII, fall upon.

ana-gin, anakin (gen. -ginnes), sn. beginning.

ana-stēhhan, sv. IV, pierce.

ana-wart, aj. mindful of, attentive to.

andar, ander, num. aj. second,

other; *andar* — *andar*, the one — the other.
anfenc, *pret.* 3rd *sg.* of *ant-fāhan*.
anne-wērt, *av.* away.
annuzi (Tat. *nom. sg.* *annuci*), *sn.* face.
āno, *prep. c. acc.* without, except; *conj.* except, only (after negative sentences).
anst, *sf.* favour.
anti, *ande*; *enti*, *endi*; *indi*, *inti*, *inte*, *int*; *unti*, *unte*, *unta*, *cj.* and.
anti-christo, *wm.* anti-Christ.
ant-lingōn, *wv.* II, answer.
anto, *wm.* zeal, anger.
ant-reita, *sf.* order; after *ant-treitu* (*ex ordine*), in order.
ant-fāhan, *sv.* VII, receive.
ant-wurten (Goth. *andwaúrd-jan*), *wv.* I, answer.
ant-wurti, *sn.* answer.
ar, *prep.*, see *ur*.
araugta, see *ar-ougen*.
arbeit, *arabeit*, *sf.* work, toil, trouble.
arbeitōn, *wv.* II, labour, work.
ar-bēlgan, *sv.* III, become angry.
ar-faran, *sv.* VI, go away, fetch, reach.
ar-firren, *arfirran*, *wv.* I, remove, withdraw, take away.
ar-furpan, see *ir-furban*.
arg, *arc*, *aj.* wicked, godless.
ar-gangan, *ar-gān*, *ar-gēn*, *sv.* VII, go out, pass away.
ar-gēban, *sv.* V, hand over, give up.
ar-giozan, *sv.* II, pour forth, shed.
ar-hāhan, *sv.* VII, hang up, suspend, crucify.
ar-heffen (-heffan, -hefan, -hevan, see § 157, 4, 5), *sv.* VI, raise up, lift up.
ar-lēsen, *sv.* V, gather, collect.
ar-lesgen, *ar-lesken*, *wv.* I, destroy.

ar-liogan, *ar-liugan*, *sv.* II, devise, fabricate, get by lying.
ar-lōsen, *wv.* I, deliver, free.
arm, *sm.* arm.
arm, *aj.* poor, miserable.
arma-lih, *aj.* unhappy, wretched.
arn (Goth. *asans*), *sf.* harvest.
arnōn, *wv.* II, reap, harvest.
ar-ougen, *wv.* I, show, manifest; *refl.* appear.
ar-ougnessi, *sf.* a showing, exhibiting.
ar-recken (*pret.* -rehhita, -rahta), *wv.* I, stretch out, explain, interpret.
ar-rihten, *wv.* I, erect, raise up.
ar-ruofan, *sv.* VII, call out, cry out.
ar-skeidan, *sv.* VII, separate.
ar-slahan, *irslahan*, *sv.* VI, kill, slay.
ar-stantan (-stān, -stēn), *sv.* VI, rise up, arise.
ar-stērbān, *sv.* III, die.
ar-teilen, *irteilen*, *wv.* I, judge, condemn.
ā-teilo, *ādeilo*, *wm.* non-partaker.
artōn, *wv.* II, dwell.
ar-truknēn, *wv.* III, dry up.
ar-wecken, *wv.* I, awake, wake up, resuscitate.
ar-wērphan, *sv.* III, cast out, throw out.
ā-swih, *smn.* stumbling block.
az, *iz*, *prep. c. dat.* at, in.
az-stantan, *sv.* IV, stand by, at.

B.

bāga, *pāga*, *sf.* quarrel, fight;
āna bāga, without contradiction, trustworthily.
bāgan, *pāgan*, *sv.* VII, quarrel, fight.
bald, *pald*, *aj.* bold, quick.
baldēn, *paldēn*, *wv.* III, get courage, be of good cheer.

balwig, palwīc, *aj.* destructive, pernicious.

ban, pan, *sm.* command, proclamation.

bannan, pannan, *sv.* VII, summon, fix the day of judgment.

bant (*pl.* bant, bentir), *sn.* bond. barn, parn, *sm.* child.

be, *prep.*, see bi.

beide, bēde, *num.* both.

beidōn, see beitōn.

bein, pein, *sn.* bone, leg.

beiten, *ww.* I, *c. gen. rei*, force, compel.

beitōn, beidōn, *ww.* II, wait; with *gen.* wait for, expect.

beldida, *sf.* boldness, audaciousness.

bēraht-nessī, *sf.* brightness.

bēran, *sv.* IV, bear, give birth.

bērd, *sn.* offspring.

bērg, pērg (*pl.* bērga, bērega), *sm.* mountain.

bērgan, *sv.* III, hide, conceal.

gi-bērgan = bērgan.

bēsemo, *wm.* besom.

bēteri, *sm.* one who prays, worshipper.

bētōn, *ww.* II, pray, worship; *dat.* of *ger. zi bēttōnne* or *bētōnne*.

bezzisto, *superl.* to guot.

bi, bi, be, *prep. c. dat., acc., instr.* near, from, on account of, within.

bi-bot, *sn.* command, precept.

bi-brennen, *ww.* I, burn up.

bi-bringan, bring to an end.

bidu, bithiu, see thēr.

bi-thecken, *ww.* I, cover.

bi-thenken, *ww.* I, be uneasy about, look after, reflect.

bi-thurnen, *ww.* I, crown with thorns.

bi-thwingan, *sv.* III, oppress, force.

bi-fāhan, *sv.* VII, seize, encompass, get possession of.

bifalah, *pret. 3rd sg.* of bi-fēlhan.

bi-fallan, pifallan, *sv.* VII, fall.

bi-fēlhan, pifēlhan, -fēlahan, *sv.*

III, hide, bury, yield, entrust.

bi-fillen, *ww.* I, scourge, strike.

bi-findan, *sv.* III, find.

bi-finstren, *ww.* I, make dark.

bi-gēhan, *sv.* V, confess, own.

bi-ginnan, *sv.* III, 'begin; (also weak *pret.* bigonda).

bi-gihtig, pigihtic, *aj.* confessing.

bi-gihtig wērdan, *c. dat. pers. gen. rei*, confess a thing to some one.

bi-graban, *sv.* VI, bury.

bi-grifan, *sv.* I, comprehend.

bi-haltan, *sv.* VII, guard.

bi-heizzan, -heizan, *sv.* VII, *refl.* promise, vow, presume.

bihiazi, *pret. subj. 3rd sg.* of bi-heizzan.

bihiu = bi-hiu (see wēr), why, wherefore, from what cause.

biiāhin, *pret. subj. 3rd pl.* of bi-gēhan.

bi-liban, *sv.* I, remain.

bilidi, *sn.* form, figure, example.

bi-linnan, *sv.* III, cease.

bim, bin, am.

bi-mīdan, pimīdan, *sv.* I, avoid, shun.

biogan, *sv.* II, bend.

biotan, beotan, peotan, *sv.* II, offer, show.

bi-quēman, piquēman, *sv.* IV, arrive, draw near, come.

bi-ruohhen, biruachen, *ww.* I, aim at a thing, provide.

birut, see § 178.

bis, see § 178.

biscatuit, see bi-scatwen.

bi-scatwen, *ww.* I, overshadow.

bi-skēltan, *sv.* III, affront, insult.

bi-skīnan, *sv.* I, shine around, upon.

biscof, *sm. (nom. pi. bisgofa)*, chief priest, bishop.

biscof-heit, *sm.* priesthood, office of priest.
 bi-scouwōn, *ww.* II, look at, view.
 bismarōn, bismērōn, *ww.* II, mock, deride, spot at.
 bismarunga, *sf.* blasphemy.
 bismēr, *sn.* scorn, derision, mock.
 bi-snīdan, *sv.* I, circumcise.
 bi-souffen, pisauffen, *ww.* I, drown.
 bi-stellen, *ww.* I, adorn.
 bita, *sf.* prayer.
 bītan, pītan, bīdan, *sv.* I, wait, expect; with *gen.* wait for.
 bittan (Goth. *bidjan*), *sv.* V, *c. gen. or dat. rei*, ask, request, demand.
 bittar, bitter, *aj.* bitter.
 biviluhu, *pres. 1st sg.* of bi-fēlhan.
 bi-wankōn, *ww.* II, avoid.
 bi-waz, wherefore.
 bi-wēllan, *sv.* III, roll about, stain, defile.
 bi-werien, *ww.* I, defend, protect.
 bi-wintan, *sv.* III, wrap up.
 bi-zeinen, *ww.* I, mark.
 blat, *sn.* (*pl.* bletir), leaf.
 blīden (Goth. *bleiþjan*), *ww.* I, rejoice, be joyful.
 blīdi, *aj.* kind, friendly, blithe.
 blīdida, *sf.* gladness, joyfulness.
 blint, *aj.* blind.
 bliwan, bliuwan, *sv.* II, strike, beat.
 bluot, pluot, *sm.* blood.
 bluun, *pret. 3rd pl.* of bliwan.
 boto, *wm.* messenger.
 bouhnen, *ww.* I, *dat. pers. acc. rei*, intimate, signify, make a sign.
 boum, poum, *sm.* tree.
 brēdiga, *see* prēdiga.
 breit, *aj.* broad, large.
 breiten, *ww.* I, extend, spread out.
 brēhhan, brēchan, *sv.* IV, break.
 brennen (Goth. *brannjan*), *ww.* I, burn.

brieven (*fr.* Lat. *breviare*), *ww.* I, register, record, count.
 bringan (*pret.* brāhta, *see* § 154, note 2), *swv.* bring.
 brinnan, prinnan, *sv.* III, burn.
 brōt, *sn.* bread.
 brūchen, brūhhen (Goth. *brūk-jan*), *ww.* I, enjoy, use.
 brunno, *wm.* well.
 bruoder, *sm.* brother.
 brust, *sf.* breast.
 brūt-louft, brūt-lōft, *smf.* marriage.
 brūt-louft-līh, *aj.* bridal, nuptial.
 bū, pū (*gen.* būwes), *sm.* abode, dwelling.
 būan, būen (*pret.* būta), *ww.* I, dwell.
 buoh, buah, *smnf.* book.
 buohhāri, buachāri, buocheri, *sm.* scribe.
 buoz, *sf.* remedy, redress.
 buozza, puazza, buoza, puaza, *sf.* pennance, abasement, punishment.
 buozen, buozzen (Goth. *bōtjan*), *ww.* make good, atone for; *acc. pers. gen. rei*, get free.
 burg, *sf.* city.
 buro-lang, *aj.* very long.
 gi-burt, *sf.* birth.
 buzza, *see* phuzza, *sf.* well.

C.

Words beginning with c, followed by a, o, u, or words beginning with ch, will be found under k. Words beginning with c, followed by e, i, will be found under z. *See* § 7.

D. TH.

d, initially in Otfrid will be found under t.
 dā, *see* thār.
 thagēn, githagēn, *ww.* III, be silent.

thanān, danān, thanana, danana, *av.* and *cj.* whence, thence, from that place, away from, hence, therefore, wherefore; thanān thō, thereupon, afterwards, then. thanc, thank, danc, *sm.* thought, remembrance, thanks.

gi-thank, gidanc, gadanch, *sm.* thought.

thankōn, *ww.* II, thank.

thanne, danne, thanna, danna, *av.* and *cj.* then, when, whenever, therefore, because; after the *compar.* than.

thanta, danta, *cj.* because.

thār, dār, dā, *av.* there, where; generally weakened to ther, der, de, when used as a relative particle; thārana, thereupon, thereon.

thara, dara, *av.* and *cj.* thither, whither; tharazua, thereto.

tharōt, *av.* thither.

thaz, daz, *cj.* that.

dē, thē, see § 141, and notes: de = thie.

thēgan, dēgan, *sm.* boy, servant, warrior.

thēgan-heit, *sf.* manliness, bravery.

deil, see teil; deilen, see teilen.

thēh-ein, dēhein, dēhhein, *aj.-pr.* any, anyone; in *neg.* sentences, no one, no, none.

thēh-einīg = thēh-ein.

dēmuaten, see thio-muoten.

thende = then + de, weakened form of thār; thēndir = thēn + dir, weakened form of thār.

thenken, denchan, denchen, *ww.* I (*pret.* thāhta), think, deliberate.

thennen, thenen, denen (Goth. þanjan), *ww.* I, stretch out.

deomuati, see thio-muoti.

deota, see thiota.

thēr (Tat. thie, thē, thēr), dēr; *neut.* thaz, daz; *fem.* thiū,

diu, *art., pr. dem.* and *rel.*; *instr.* thiū, diu, in combination with prepositions; bithiū, bidīu, therefore, because, since; bithiū wanta = wanta; in thiū, therein, thereto, in case that; mit thiū, since, as, because.

thēse, thēsēr, dēse, dēsēr, *pr. demon.* this.

dēzemōn (Lat. decimare), *ww.* II, give the tenth part.

thia, see § 141, note.

thiede = thie + de, weakened form of thār.

thiet, see thiot.

thiggen, thicken, *ww.* I, beg, implore, beseech.

thīhan, dīhan, *sv.* I, advance, effect.

thicken, see thiggen.

dilli, see tilli.

thīn, dīn (tīn), *poss. pr.* thy.

thing, ding, dink, *sn.* thing, reason, charge, accusation.

thing-hūs, thinchūs, *sn.* praetorium, official hall, synagogue.

thingōn, *ww.* II, discuss, bargain.

thinkil, *sm.* grain, wheat.

thinsan, dinsan, *sv.* III, draw.

thio (see § 141); thiode = thio + de, weakened form of thār.

thiob, diob, *sm.* thief.

thio-muoti, deomuati, *aj.* humble.

thio-muoten, dēmuaten, *ww.* I, humble.

thionōn, dionōn, *ww.* II, serve.

thionōst, dionōst, *smn.* service, compliance.

thiorna, diorna, *wf.* virgin, maiden.

thiot (thiet), *smn.* folk, people.

thiota, diota, theota, deota, *swf.* people, nation.

thiū, diū (*gen.* thiūwi), *sf.* maid, maid-servant.

diuri, see tiuri; diurisōn, see tiurisōn.

diuren, *see* tiuren.
 dō (p. 130, l. 10) = thū, dū.
 thō, dō, *av.* and *cj.* then, therefore,
 but, whilst; thōde = thō + de,
 weakened form of thār.
 thoh, doh, *av.* and *cj.* yet, also,
 however, although.
 doht, *see* toht.
 tholōn, *wv.* II, tholēn, *wv.* III,
 suffer, endure.
 thonar, *sm.* thunder.
 thorf, thorph, *sn.* village, hamlet.
 thorn, dorn, *sm.* thorn.
 dōt, *see* tōd.
 downen, *see* touwen.
 thrāto, drāto, *av.* quickly, very,
 greatly, very much.
 threwen, *wv.* I, threaten.
 thrī, drī, *num.* three.
 thritto, dritto, *num.* third.
 thriu-hunt, *num.* three hundred.
 thult, thultī, *sf.* patience.
 thuingan = thwingan.
 thulten, dulten, *wv.* I, suffer,
 endure.
 duom, *see* tuom: duommen, *see*
 tuommen.
 duon, *see* tuon.
 thunken, *wv.* (pret. thūhta),
 seem, appear.
 dura, *see* tura.
 thurah, *see* thuruh.
 thurfan, durfan, *pret.-pres.* need.
 thurft, durft, *sf.* need.
 thurftig, durftig, *aj.* poor, needy.
 thurnin, *aj.* thorny.
 thurri, durri, *aj.* dry, withered.
 thirst, durst, *sm.* thirst.
 thurstag, *aj.* thirsty.
 thursten, dursten, *wv.* I, thirst,
 be thirsty; *imper. c. acc.* of
 person.
 thuruh, thurah, duruh, durah,
 prep. c. acc. through, by, on
 account of, because of; thurah
 thaz, therefore.
 thuruh-thigan, *aj. part.* perfect.

durah-faran, *sv.* VI, go through.
 thuruh-fremen, *wv.* I, fulfil,
 finish, complete.
 thuruh-stēhhan, *sv.* IV, pierce
 through.
 thuruh-slahan, *sv.* VI, beat one
 soundly.
 thuruh-wonēn, *wv.* III, remain.
 thūsunt, dūsunt, *num.* thousand.
 dwellen, *see* twellen.
 thwesban, ir-thwesben, *wv.* I,
 extinguish, destroy.
 thwingan (thuingan), *sv.* III,
 compel, force.

E.

ēban-brūchen, *wv.* I, have inter-
 course with, have dealings with.
 ēddo, ēdo, ædo, *cj.* or.
 edil, edili, *sn.* noble race.
 edil, edili, *aj.* noble.
 edil-zunga, *wf.* noble language.
 edil-thēgan, *sm.* man of noble
 birth, warrior.
 evangelio (Lat. evangelium), *wm.*
 gospel.
 ēht, *sf.* possession, thing.
 eid-burt, *sf.* oath.
 eigan (heigan), *pret.-pres.* have,
 possess.
 eigan, *part. aj.* own; *sn.* property,
 possession.
 ein, *num.* and *pr.* one; *weak decl.*
 alone.
 einig, ēnig, einic, *aj.-pr.* any,
 anyone.
 ein-lif, *num.* eleven.
 einōn, *wv.* II, unite; wir birun
 gieinōt, we agree.
 eiscōn, *wv.* II, investigate, de-
 mand, ask.
 ēckrōdo, *av.* only.
 ellen, ellian, *sn.* courage, bravery,
 strength.
 ellian-līcho, *av.* courageously.
 endi, enti, *cj. see* anti.
 endiōn, *wv.* (*see* entōn), II, end.

enēr, *pr.-aj.* (ille), that, yon.
 engi, enge, *aj.* narrow.
 engil, *sm.* angel.
 ēno, *particle interrogative*, num-
 quid, nonne.
 enstīg, *aj.* gracious.
 enti = anti, *cj.* and.
 enti, *sn.* end.
 entōn, endōn, endiōn, *vv.* II,
 end.
 eo, *see* io.
 ēr, hēr, *pers. pr.* he.
 ēr (Goth. áiz), *sn.* ore, brass.
 ēr, *av.* ere, before, formerly; *cj.*
 before, until; *prep. c. dat.* be-
 fore.
 ēra, *sf.* renown, honour.
 erbarmēn, *see* ir-barmēn.
 erbolgan, *pp.* of ar-bēlgan.
 ērda (hērda), *sf.* earth.
 ērd-cunni, *sn.* tribes of the earth.
 ērd-gi-ruornessi, *sn.* earthquake.
 ērd-ring, *sm.* orbit of the earth.
 ērēn, *vv.* III, honour.
 ervirrit, *see* ar-firren.
 erfuoron, *pret. 3. pl.* of ar-faran.
 ēgrēhtī = ēre-grēhtī, *sf.* mercy,
 grace.
 erhaban, *pp.* of ar-heffen.
 erhāhan = ar-hāhan.
 erhangān, *pp.* of ar-hāhan.
 ēriro (Goth. áiriza), *comp. aj.*
 former.
 ēristo, *aj. superl.* first; zi ēristo,
 at first, for the first time.
 ērist-boran, *part. aj.* firstborn.
 ercantīs, *subj. pret. 2. sing.* of
 ir-kennen.
 er-kiosan, *sv.* II, try, choose,
 select.
 er-lōsida, *sf.* redemption.
 erlōsen = ar-lōsen.
 erougen, *see* ar-ougen.
 erreckit, *pp.* of ar-recken.
 er-rahhōn, *vv.* II, tell, relate.
 er-sluogin, *pret. subj. 3. pl.* of
 ar-slahan.

erstērbēn = ar-stērbān.
 erwacta, *pret. 3. sing.* of ar-
 wecken.
 erwērphan = ar-wērphan.
 ēwa (Goth. áíws), *sf.* eternity,
 law.
 ē-wart, *sm.* ē-warto, *wm.* priest.
 ēwida, *sf.* eternity; zi ēwidu,
 everlastingly, for ever.
 ēwīg, *aj.* eternal, everlasting.
 ēwīn, *aj.* eternal.
 ēwinīg, *aj.* eternal.
 ewit (Goth. awēpi), *sn.* flock of
 sheep.
 ēzzān, ēžan, *sv.* V, eat.
 ezžih, *sm.* vinegar.

F. V.

fagar, *aj.* beautiful.
 fāhan, *sv.* VII, catch, seize, take.
 fahs, *sm.* hair of the head.
 fallan, *sv.* VII, fall.
 far (*nom. pl. ferri*), *sm.* ox.
 fāra, fārī, *sf.* snare, danger,
 temptation.
 faran, varan, *sv.* VI, go.
 far-brennen, varprennen, *vv.* I,
 burn up.
 far-brinnan, *sv.* III, burn up.
 far-dolēn, fartholēn, *vv.* III,
 suffer, bear, endure.
 far-gēban, *sv.* V, give, forgive.
 farkip, *imper. 2. sing.* of far-
 gēban.
 far-couffen, -coufen, *vv.* I, sell.
 far-mullen, *vv.* I, break, pound.
 varprennen, *see* far-brennen.
 var-senken, -senkan, *vv.* I, sink,
 destroy.
 far-slintan, *sv.* III, swallow up.
 var-swēlhan, *sv.* III, swallow
 up, gulp up, suck up.
 fart, vart, *sf.* course, journey.
 fartān, *part. aj.* condemned, guilty,
 lost.
 fart-muodi, *aj.* weary, tired by a
 journey.

fasta, *sf.* fast, fasting.
 fast-muoti, fastmuati, *aj.* con-
 stant, firm.
 fater, vater, *sm.* father.
 fater-lōs, *aj.* fatherless.
 faz, *sn.* vessel.
 fazza, vazza, *sf.* burden.
 fēhōn, *ww.* II, eat, feast.
 fēhtan, vēhtan, *sv.* III, fight.
 felgen, *ww.* I, lay claim to some-
 thing for oneself (*dat.*)
 feizzit, feizit, *aj.* fat.
 fēlt, vēlt, *sn.* field, land.
 fēr, *av.* from afar.
 fērah, *sn.* life.
 fērro, *av.* afar, distant, from afar.
 fērs, vērs, *sm.* verse.
 festi, *sf.* firmness; in festi, *av.*
 surely, certainly.
 festinōn, *ww.* II, fasten, make
 fast.
 fialun, *pret. pl.* of fallan.
 fiant, viant, fiant, *sm.* enemy.
 figa, *wf.* fig.
 fihu, *sn.* cattle.
 fillen, *ww.* I, scourge.
 filu, filo, vilo, *uninfl. neut. c. gen.*
 and *av.* much.
 fimf, finf, *num.* five.
 findan, *sv.* III, find, perceive.
 finf-hunt, *num.* five hundred.
 finf-zug, *num.* fifty.
 fingar, finger, vinger, *sm.* finger.
 finstarnessi, *sn.* darkness.
 finstri, *sf.* darkness.
 fior, vior, *num.* four.
 fir-damnōn, *ww.* II, condemn.
 firdān, *pp.* of fir-tuon; as *aj.*
 guilty.
 friha, viriha (*nom. pl.*), *sm.* men.
 friina, virina, *sf.* guilt, sin, mis-
 deed.
 virin-lih, *aj.* terrible.
 firin-lust, *sf.* criminal lust, desire.
 fir-meinen, *ww.* show, make clear.
 fir-sagēn, *ww.* III, deny.
 fir-slintan, *sv.* III, swallow up.

fir-stantnissi, *sn.* understanding.
 fir-tragan, firdragan, *sv.* VI,
 bear, endure.
 fir-tuon, *v. anom.* give pain, curse.
 fir-wērdan, *sv.* III, perish.
 fir-wizzan, *pret.-pres. refl.* be
 sensible, reasonable.
 fisc, *sm.* fish.
 fisgo = fisco, *gen. pl.* of fisc.
 flur, viur, vuir, *sn.* fire.
 fizus-heit, *sf.* cunningness, sly-
 ness.
 flēhtan, *sv.* III, plait, twist.
 fliohan, fliahan, *sv.* II, *tr.* and
intr. escape.
 fliz, *sm.* diligence, zeal, exertion.
 flizzan, giflizzan, *sv.* I, strive
 zealously.
 flizzig, flizig, *aj.* diligent, zealous.
 fōhe, *aj. pl.* few.
 fol, *aj. c. gen.* and *dat.* full.
 folgēn, *ww.* III, follow.
 folk, fole, *sn.* people.
 vol-list, *sf.* help, aid, pleasure.
 follon, *av.* completely, very.
 fon, von, *prep. c. dat.* and *instr.*
 from, concerning, about, by;
 fon thiū, therefore; fon thēn,
 among them.
 fona, *prep. c. dat.* from, of.
 fora, for, vora, *prep. c. dat.* be-
 fore, in the presence of, against.
 fora-faran, *sv.* VI, go before.
 fora-sago, *wm.* prophet.
 for-brennen, varprennen, *ww.* I,
 consume, burn up.
 forhta, *sf.* fear.
 forhtantēn, *part. dat. pl.* of
 forhten.
 forhten, *ww.* I, fear, be afraid, be
 in fear.
 vor-faran, *see* fur-faran.
 for-gēban, *sv.* V, forgive.
 for-coufen, *ww.* I, sell.
 for-lāzan, *sv.* VII, forgive, leave,
 dismiss, send away.
 for-lāznessi, *sn.* forgiveness.

vorliez, *pret.* I. 3. *sing.* of for-lāzan.
 for-lust, *sf.* loss, waste.
 forna, *av.* before.
 for-stantan *sv.* VI (*pret.* -stuont, -stuot), understand, get to know, perceive.
 frāgēn, *vv.* III, ask.
 fram, *av.* forwards, far, out.
 fram-bringan, *sv.* III (see § 154, 2), bring forwards, proclaim.
 fram-hald, *aj.* bent forward, forward.
 fram-quēman, *sv.* IV, go out.
 frāno, *see* frōno.
 frawa-licho, *av.* joyfully.
 frēht, *sf.* service, merit.
 fremmen, fremen, *vv.* I, fulfil.
 frewida, *sf.* joy.
 frewen, frouwen, *vv.* I, be glad; *refl.* rejoice.
 fridu, *sm.* peace.
 friie-tag, *sm.* Friday.
 frist, *sf.* time.
 friunt, vriunt, *sm.* friend.
 frō (Goth. frauja), *wm.* master; frō mīn, used only in reference to Christ or an angel.
 frōnisc, frōnisg, *aj.* beautiful, shining, holy.
 frōno, frāno, *aj. indecl.* (properly *gen. pl.* of frō, master), divine, holy, beautiful.
 frowōn, frouwōn, *vv.* II, *refl.* rejoice.
 fruht, *sf.* fruit.
 fruma, *sf.* advantage, interest.
 frummen, frumman, gifrummen, *vv.* I, perform, do, make.
 fuir, vuir, fiur, *sn.* fire; *see* fiur.
 fullen, *vv.* I, fulfil, fill.
 fullida, *sf.* completion, end.
 fuogen, fuagen, *vv.* I, unite, put together, combine.
 fuogī, fuagī, *sf.* addition, connection.
 fuoz, *sm.* foot.

furben, *vv.* I, sweep, clean.
 furdīr, *av.* further to the front, henceforth.
 fur-faran, vorfaran, *sv.* VI, pass away.
 fur-goumo-lōsōn, *vv.* II, neglect, disregard.
 furi, *prep. c. acc.* before.
 furi-faran, *sv.* VI, pass by.
 furi-magan, *pret.-pres.* get the upper hand, overcome.
 furiro, *av. comp.* to furi, former, greater, more; *neut. aj.* as *av.* furira, more.
 furi-sizzen, -sitzen, *sv.* V, sit away, lose by sitting.
 furi-stentida, *sf.* understanding.
 furcoufit, *pres.* 3. *sing.* of far-couffen.
 furlāzzan = for-lāzan.
 furlegan, *pp.* of fur-ligan, as *aj.* adulterous.
 fur-ligan, *sv.* V, commit adultery.
 fur-liosan, forliosan, *sv.* II, lose, destroy.
 fur-nidaren, *vv.* I, condemn.
 furnidirit = furnidarit.
 furstantan = for-stantan.
 fur-wērdan, *sv.* III, perish.
 fuzze = phuzza, *sf.* well.

G.

gāhen, gigāhen, *vv.* I, hasten, hurry.
 gāhūn, *av.* quickly, suddenly.
 galla, *wf.* gall.
 galtan = gi-haltan.
 gaman, *sn.* play, fun, joy.
 gān, *see* gangan.
 ga-nerien = nerien.
 gang, *sm.* a going, walking, way.
 gangan, gān, gēn, *sv.* VII, go, walk.
 ga-nist, kanist, *sf.* deliverance, safety.
 ga-nuhtsam, kinuhtsam, *aj.* plenteous.

gaot, = guot.
 garawen, garuen, *wv.* I, make ready, prepare.
 garwen = garawen.
 garo (*gen.* garwes), *aj.* ready.
 garo, *av.* entirely, completely, very.
 gart, *sm.* boundary, circle.
 gast, *sm.* guest.
 gast-hūs, *sn.* inn.
 gēba, *sf.* gift.
 gēban, kēpan, *sv.* V, give, grant.
 geet, *pres.* 3. *sg.* and 2. *pl.* to gangan.
 gegin-wērti, *sf.* presence.
 gēhan, *sv.* V, confess. See § 67.
 geist, *sm.* ghost, spirit.
 ge-kunni, *aj.* inborn, hereditary.
 gēltan, *sv.* III, return, make good, pay for, pay.
 genēr, *see* jenēr.
 gēr-n-lihho, *av.* diligently, earnestly, carefully.
 gērno, kērno, *av.* gladly, readily, willingly.
 gēron, kēron, *wv.* II, gērēn, *wv.* III, wish, request.
 gevuhti, *pret. subj.* 3. *sg.* of fēhtan.
 gi-beini, *sn.* bones, legs.
 gi-bērahtōn, -bērehtōn, *wv.* II, glorify.
 gi-bēran = bēran.
 gi-bērgan = bērgan.
 gi-bēt, gebēt, kebēt, *sn.* prayer.
 gi-biotan, *sv.* II, bid, order, command.
 gi-birgi, *sn.* mountain, hilly country.
 gibiudist, *pres.* 2. *sg.* of gi-biotan.
 gi-bot, *sn.* edict.
 gi-burt, *sf.* birth.
 gi-thank, gidanc, gadanch, *sm.* thought.
 gi-thingi, *sn.* consultation, hope.
 gidiurit, *see* tiuren.

gi-drahta, *see* trahta.
 githrewen = threwen.
 giduet, *imper.* 2. *pl.* of tuon.
 giduot, *see* tuon.
 gi-thiuto, *av.* suitably, fitly, nobly.
 gi-entōn, *wv.* II, end, accomplish.
 gi-fang, *sn.* dress, clothing.
 gi-fangida, kefangida, *sf.* captivity.
 gi-fēhan, *sv.* V, rejoice, be glad.
 givēha, *subj. pres.* 3. *sg.* of gi-fēhan.
 gi-fēho, *wm.* joy, gladness.
 gifang, *pret. sg.* of fāhan.
 gi-folgēn, *wv.* III, pursue, follow.
 gi-fremmen, gifremmen, *wv.* I, perform, fulfil.
 gift, *sf.* gift.
 gi-fullen, *wv.* I, fulfil, perform, accomplish.
 gi-gāhan, *see* gāhen.
 gi-haltan (galtan), cahaltan, *sv.* VII, hold, keep, preserve.
 gi-heilen, *wv.* I, heal, save.
 gihōhen, *see* hōhen.
 gi-hugen, *wv.* I; think; *c. gen.* remember.
 gi-kiosan, *sv.* II, choose.
 giquētan, *pp.* of quēdan.
 gilamf, *pret.* 3. *sg.* of gi-limphan.
 gi-lāri, *sn.* room, space, abode.
 gilērit, *pp.* as *aj.* learned.
 gi-līh, *aj.* like, similar; after *gen. pl.* = each, every.
 gi-liho, *av.* in like manner.
 gi-lihnessi, *sn.* parable.
 gi-limphan, *sv.* III, be meet, fit; *impers. c. dat.* = oportet, decet.
 gilinpfīt = gilimphīt.
 gi-louba, galaupa, calaupa, ka-lauba, *sf.* faith, belief.
 gi-louben, *wv.* I, believe, *c. dat.*
 gi-laubo, *wm.* faith.
 gi-lumpf-līh, gilumplīh, *aj.* befitting, fit, suitable.
 gi-lust, *sf.* desire, joy, satisfaction.

gi-lust-lih, *aj.* joyful, pleasant.
 gi-lüten = lüten.
 gi-macha, *sf.* thing, affair.
 gi-mahha, *wf.* wife.
 gi-marcôn, *wv.* II, appoint.
 gi-meinen, *wv.* I, make common, unite, exhibit.
 gi-mirrôt, *aj. part.* spiced or mixed with myrrh.
 gi-munt, *sf.* memory.
 gi-muntigôn, *wv.* II, remember.
 gi-nâda, ganâda, genâda, kanâda, *sf.* mercy, grace, favour.
 gi-nâdig, kenâdig, *aj.* kind, merciful.
 gi-nâdôn, *wv.* II, genâden (kenâdit, Ps. cxvi), *wv.* I, be gracious, have mercy upon.
 gi-nemnen = nemnen.
 gi-nêsan, ganêsan, *sv.* V, be saved, remain alive, get away.
 gi-nôto, *av.* exactly, zealously, very.
 gi-nôz, *sm.* sharer, partaker.
 gi-nuog, kinuog, *aj., av.* enough.
 gi-nuogi, ginuagi, *aj.* enough.
 gi-nuogi, ginuagi, *sf.* abundance, sufficiency.
 gi-nuhtsamî, *sf.* abundance, plenty.
 gi-offanôn (*pret. sg.* gioffonôta), *wv.* II, open.
 giozgan, *sv.* II, pour.
 gi-râti, garâti, *sn.* advice, resolve, conclusion.
 girêhfestigôt, *pp.* of rêht-festigôn.
 girida, kirida, kyrida, *sf.* desire, lust.
 gi-rihten, *wv.* I, *c. gen.* inform of, acquaint with; direct, guide.
 girren, *see* irren.
 gi-rusti, *sn.* arrangement, preparation.
 gi-samanôn, *wv.* II, gather together.
 gi-sêhan = sêhan.

gi-sellio, *wm.* house-mate, companion, friend.
 gi-semôn, *wv.* II, assemble.
 gisentidiu, *pp. nom. pl. neut.* of senten.
 gi-sezzen, -setzen, *wv.* I, place, put.
 gi-siht, *sf.* vision.
 gi-sindi, *sn.* retinue.
 gi-scaft, *sf.* creature.
 gi-skeid, *sn.* separation, decision, end.
 gi-scouwôn, *wv.* II, look upon, regard.
 gi-scrib, *sn.* writing, scripture, census.
 gi-standan, to stand; *see* stantan.
 gi-stillen = stillen.
 gi-stirri, *sn.* star, constellation.
 gi-sund, *aj.* safe, sound, unhurt.
 gi-trenken, *wv.* I, give to drink.
 gi-triwi, gidriwi, *aj.* true, faithful.
 gi-turran, gidurran, kiturran, *pret.-pres.* dare, venture.
 gi-wahan, *sv.* VI, mention, relate.
 gi-walt, *sf.* power.
 gi-waltan, kiwaltan, *sv.* VII, rule over, wield.
 gi-want, *sn.* turning, end.
 giwant, *pp.* of gi-wenten.
 gi-wara, *av.* carefully, attentively.
 gi-wara-licho, *av.* in truth, truly.
 gi-wâti, *sn.* clothing, garment, dress.
 gi-wêdar, *pr.* both the one and the other, both.
 gi-wêlih, *pr.* all, every one.
 gi-weltig, *aj.* having power, powerful.
 gi-wenten, *wv.* I, convert, turn.
 gi-wêrban, *sv.* III, turn, convert.
 gi-wêrdôn, kawêrdôn, *wv.* II, deign, vouchsafe, be pleased.
 gi-werri, *sn.* sedition, rebellion.
 gi-wêssso, *av.* indeed, certainly, therefore, but.

gi-widarōn, *vv.* II, resist, be against, be hostile to.
 gi-winnan, *sv.* III, attain, reach, conquer.
 gi-wissī, *sf.* certainty; in giwissī, certainly.
 gi-wizzida, kawizzida, *sf.* understanding, wisdom.
 gi-wiznessī, *sf.* testimony, covenant.
 gi-wiz-scaf, *sf.* testimony.
 gi-won, *aj.* wont, accustomed.
 gi-wona, *svf.* custom.
 gi-wona-heit, *sf.* custom.
 giwuagin, *subj. pret. pl.* of gi-wahan.
 gi-wurt, *sf.* joy, pleasure.
 gi-zal, *aj.* easy, quick.
 gi-zāmi, *aj.* becoming, fitting.
 gi-zeihhanōn, *vv.* II, signify, give a sign.
 gi-ziug, *sn.* implement.
 gi-zungi, *sn.* language.
 gold, *sn.* gold.
 gom-man, *sm.* husband.
 gomo, *wm.* man.
 got, god, *sm.* God.
 got-cund, *aj.* divine.
 got-man, *sm.* servant of God.
 goto-webbi, *sn.* purple robe.
 goto-webbin, *aj.* purple.
 gouma, *sf.* dinner, supper, good fortune; gouma nēman, perceive, observe.
 grab (*pl.* grebir), *sn.* grave, tomb.
 graban, *sv.* VI, dig up.
 grāvo, *wm.* ruler, president, governor.
 gruoni, *aj.* green.
 gund-fano, *wm.* war-standard.
 guollīh, guallīh = guatlīh, guotlīh, *aj.* good, friendly, glorious; *av.* guallico.
 guot, guat, gaot, *aj.* good; *comp.* bezziro, *superl.* bezzisto.

H.

habēn, hapēn, haban, hapan, *vv.* III, have.
 haft, *aj.* bound, chained.
 hāhan, *sv.* VII, hang, crucify.
 hālingon, *av.* secretly.
 halōn, *see* holōn.
 haltan, *sv.* VII, watch, keep, hold.
 halz, *aj.* lame.
 hamal-stat, *sf.* place of Calvary.
 hangēn, *vv.* III, hang.
 hano, *wm.* cock.
 hansa, *sf.* cohort.
 hant, *sf.* hand.
 hantolōn, *vv.* II, touch with the hand, treat.
 hapan, *see* habēn.
 hapēta, *pret. sg.* of habēn.
 haranscara, *see* harm-scara.
 harēn, herēn (Goth. hazjan), *vv.* III, call, cry.
 harm, *sm.* harm, insult, outrage.
 harm-scara, haranscara, *sf.* painful punishment, chastisement.
 hart, herti, *aj.* hard.
 harto, *av.* very much.
 hazzōn, *vv.* II, hate.
 hē = hēr, *see* ēr.
 hebet, *imper. 2. pl.* of heffen.
 hebīg, *aj.* = hevīg, heavy.
 hebiti, hebitōs, hebist, *see* § 169, 2.
 heffen, hevan, heven, *sv.* VI, lift, raise.
 hefig, hevīg, hebīg, *aj.* heavy, weighty, important; hefig sin, be troublesome.
 heidan, *aj.* as *subst.* pagan, heathen.
 heidan, heidin, *aj.* heathen.
 heigan, *see* eigan.
 heil, *aj.* safe, unhurt, sound, whole; heil wis! = Lat. salve, ave, hail!
 heilæ, *acc. pl. masc.* of heil.

heilag, *aj.* holy.
 heilagnessi, *sn.* holiness.
 heilagōn, *wv.* II, hallow, sanctify.
 heilant, *sm.* Saviour, Jesus.
 heilazen, *wv.* I, greet, salute.
 heilazunga, *sf.* salutation.
 heilen, *wv.* I, save, heal.
 heilī, heilida, *sf.* safety, salvation.
 heilizita, *pret. sg.* of heilazen.
 heim, *smn.* home.
 heimina, *av.* away from home, from home.
 heim-wartes, *av.* homewards.
 heit-haft, *aj.* belonging to the priesthood.
 heiz, *aj.* hot, urgent, important.
 heiz-muotī, *sf.* anger, wrath.
 heizzan, heizān, *sv.* VII, *intr.* be called; *tr.* name, command.
 heizzo, heizō, *av.* ardently, fervently.
 helden, *wv.* I, bend.
 hēlfa, *sf.* help.
 hēlfan, hēlphan, *sv.* III, help.
 hēlfant, *sm.* elephant.
 hēllan, *sv.* III, sound.
 helli-wizzi, *sn.* punishment of hell, hell.
 hēr, *pr.* he, *see* ēr.
 hēra, *av.* hither.
 hēra-sun, *av.* hither.
 hērda, *see* ērda.
 herēn, *see* harēn.
 heri, *sn.* army.
 heri-zoho, *wm.* chief.
 hērōsto, hērīsto, *aj. superl.* chief.
 hērōti, *sn.* mastership, superiority, magistrates, senate.
 hērro, *wm.* master.
 herti, *see* hart.
 hertī, *sf.* hardness.
 hērza, *wm.* heart.
 hiar, hia, hēr, *av.* here.
 hiengīn, *subj. pret. pl.* of hāhan.
 hier, here; *see* also hiar.
 hier-wist, *sf.* (*lit.* being here), life on earth.

hilfa = hēlfa, help.
 himil, *sm.* heaven.
 himilisc, himilisg, *aj.* celestial, heavenly.
 hinān, *av.* from this place; fon hinān, moreover, besides.
 himil-zungal, *sn.* heavenly star.
 hina-vart *sf.* departure, journey to.
 hintar-quēman, *sv.* IV, go back, be frightened (*c. gen.*).
 hio = io, eo, ever.
 hirti, *sm.* shepherd.
 hiu, *pr. instr. sg.* to waz, therefore; bi hiu, wherefore.
 hiutu, *av.* on this day, to-day.
 hīwiski, *sn.* family.
 hlūten, lūten, *wv.* I, give a sound, sound.
 hōh, *aj.* high.
 hōhen, gihōhen, *wv.* I, make high, exalt.
 hōhī, *sf.* height; fon hōhī (*ex alto*), from on high.
 hōhisto, *aj. superl.* of hōh.
 hōisto = hōhisto.
 hold, holt, *aj.* gracious, faithful.
 holōn, halōn, *wv.* II, holēn, *wv.* III, fetch, call, invite.
 holz, *sn.* wood.
 hōna, *sf.* derision, mockery.
 hōnen, *wv.* I, spot, mock.
 hōn-līh, *aj.* ignominious.
 hōren, hōrrēn, *wv.* I, hear; *c. dat.* obey.
 horn, *sn.* horn.
 horn-gibruoder, *sm.* leper.
 houbit, houpit, *sn.* head.
 huggen, huckan, gihukken, kyhukken, gihuggen, *wv.* I, think of.
 huldī, *sf.* favour.
 hungaren, *wv.* I, hunger.
 hunteri, *sm.* centurion.
 huora, *sf.* dultery.
 hursken, hursgen, *wv.* I, exercise, make zealous.
 hūs, *sn.* house.

I.

iā, see *jā*.
ibu, *ipu*, *cj.* if.
ih, *pers. pr.* I.
ilen, *illen*, *vv.* I, hasten.
ilunga, *sf.* haste.
im-bot, *sn.* command, order.
imos = *imo* *ēs*.
imoz = *imo* *iȝ*.
in, *prep. c. acc.* into; *dat. instr.* with,
 in, among, between; *in alawāri*,
 verily; *in thiū*, in this, herein.
in, *pr. dat pl.*, to them.
inan, *him (acc.)*.
inan, *prep. c. dat.* in, within; *inan*
 in, within themselves.
in-brinnan, *inprinnan*, *sv.* III,
 take fire, kindle, inflame.
in-thihan, *sv.* I, *c. gen.*, to under-
 take a thing.
in-fāhan, *sv.* VII, conceive.
in-gagan, *prep. c. dat.* against.
in-gangan, *ingān*, *sv.* VII, enter,
 go into.
ingeit, *pres. 3. sg.* of *in-gan-*
 gan.
in-gēltan, *sv.* III, *c. gen.* pay for,
 pay penalty for.
in-crēbōn, *vv.* II, rebuke.
in-liuhten, *vv.* I, give light.
innan, *inan*, *innana*, *av.* within,
 inside.
innuovilu, *sn. pl.* entrails; *innuo-*
 vilu miltida, viscera miseri-
 cordia, most inward (tender)
 mercy.
inphieng, *pret. 3. sg.* of *int-*
 fāhan.
inti, *indi*, *ind*, *cj.* and; see *anti*;
 inti . . . inti, both . . . and.
intfagana, *pp. acc. sg. fem.* of
 int-fāhan.
int-fāhan, *sv.* VII, conceive, take
 under one's protection, receive.
int-fuoren, *intfuaren*, *vv.* I, lead
 away, withdraw, remove.

int-gangan, *sv.* VII, escape, get
 away.
int-liheri, *inliheri*, *sm.* usurer,
 money-lender.
inphāhan = *in-fāhan*.
int-sizzen, *insizzen*, *sv.* V, fear,
 apprehend.
in-trātan, *sv.* VII, be afraid of.
int-wāten, *vv.* I, undress, take off.
io, *eo*, *av.* ever, always.
io-gi-wēlih, *pr.* each, every, all.
io-gi-lih, *iagilih*, *aj. pr.* each.
ioh, see *joh*.
io-man, *iaman*, *eoman*, *pr. indef.*
 anyone.
io-mēr, *iamēr*, *av.* ever.
io-wiht, *iawiht*, *pr.* anything,
 aught.
ipu, see *ibu*.
ir, *prep.*, see *ur*.
ir, *pr. pers. ye*.
ir-barmēn, *erbarmēn*, *vv.* III,
 have pity or compassion on.
ir-bitan, *sv.* I, expect, abide.
ir-thenken, *vv.* I, devise, think
 out.
irdin, *aj.* of earth.
ir-thwesben, see *thwesben*.
ir-findan, *sv.* III, find.
ir-forhten, *yrforahten*, *vv.* I,
 refl. be afraid.
ir-fullen, *vv.* I, fulfil.
ir-furben, *yrfurben*, *arfurpan*,
 vv. I, sweep clean, sweep
 away.
ir-gēban, *argēban*, *sv.* V, give
 up, hand over.
ir-kennen, *vv.* I, perceive, know,
 understand.
ir-knāan, *irknāhaen*, *vv.* I (*pret.*
 Otfrid irknuatīt), know, recog-
 nise, perceive.
ir-lesgen = *arlesgen*, *vv.* I, de-
 stroy.
ir-reinōn, *vv.* II, make clean.
irren, *girren*, *vv.* I; *irrōn*,
 girrōn, *vv.* II, lead astray.

ir-retten, *vv.* I, deliver, rescue.
 irrôn, *vv.* II, go astray, err.
 ir-sagên, *vv.* III, tell in full.
 ir-skinan, *sv.* I, begin to shine, shine.
 irsluagîn, *pret. pl. subj.* of arslahan.
 ir-smâhên, *vv.* III, become small, appear insignificant.
 irstêrban = ar-stêrban.
 ir-suochen, -suohhen, -suachen, *vv.* I, seek, investigate.
 ir-teilen, irdeilen, *vv.* I, judge, condemn.
 irdualta, *pret. sg.* of ir-twellen.
 ir-twellen, irdwellen, *vv.* I, retard, delay, put off.
 ir-wellen, *vv.* I, choose, intend.
 ir-wenten, *vv.* I, turn aside.
 ir-werten, arwartan, *vv.* I, hurt, destroy.
 ir-wintan, *sv.* III, *c. gen.* cease a thing.
 ir-zellen, *vv.* I, relate.
 isîn, *aj.* of ice; isîne steina, crystals, cryolites.
 ita-wîz, itiwîz, *sm.* reproach.
 ital, *aj.* empty.
 it-mâli, *aj.* festive.
 iu, *pr. dat. pl.* to thû.
 iû, *see* jû.
 iung, *see* jung; iungiro, *see* jungiro.
 iuwêr, iuêr, *poss. pr.* your.
 iz, *prep.*, *see* aq.
 iz, *pr.* it.
 iz, *imper. 2. sg.* of êzzan.

J.

jâ, iâ, *av.* yea, verily.
 jâmar, *smn.* sorrow, grief.
 jâr, *sn.* year.
 jêhan, gêhan, *sv.* V, confess, declare. See § 67.
 jenêr, genêr, *pr. dem.* that, yon.
 joh, ioh, even, also, and.

jû, iû, *av.* now, already, yet.
 jung, iung, *aj.* young; *comp.* jungiro, as *subst.* disciple; *superl.*
 • jungisto, youngest, last.

K, C (before a, o, u), Ch, Q.

ka-danch, cadanc, *sm.* thought.
 ca-haltan, *see* gi-haltan.
 ca-laupa, kalauba, *see* gi-louba.
 ka-nâda, *see* gi-nâda.
 kap, *pret. 3. sg.* of gēban.
 kanerien, canerien = nerien.
 ka-wêrdôn, *see* gi-wêrdôn.
 ka-wizzida, *see* gi-wizzida.
 ke-bêt, *see* gi-bêt.
 ke-fangida, *see* gi-fangida.
 keisur, keisor, *sm.* emperor.
 kêc-prunno, *see* quêc-brunno.
 kecraftiu, *pp. fem. sg. nom.* of kripfen.
 ke-lop, *aj.* praised, renowned.
 kempfo, khenfo, *wm.* warrior, soldier.
 kêrno, *see* gërno.
 chuanheit = kuanheit.
 khuning, khunic, *see* cuning.
 ki-huct, *sf.* memory, thought.
 ki-halôn, *see* gi-halôn.
 kicorana, *pp. pl.* of kiosan.
 ki-lîh, *see* gi-lîh.
 ki-nâda, *see* gi-nâda.
 kinamta, *pret. sg.* of nemnen.
 kind, *sn.* child.
 kinuok, *see* ginuog.
 kiosan, *sv.* II, choose.
 kipannit, *pres. 3. sg.* of bannan.
 ki-scirri, *sn.* vessel.
 ki-starkan, *vv.* I, make strong, fortify.
 kistentit, *pres. 3. sg.* of ki-standan, gi-standan.
 ki-tar, *pres. 1. 3. sg.* of ki-turran, gi-turran.
 ki-tarnen, *vv.* I, hide, conceal.
 kitriuft, *pres. 3. sg.* of trioftan.
 clafunga, *sf.* gnashing.

kleiben, *ww.* I, fasten.
 kleini, *aj.* pretty, neat, small; *av.* kleino.
 kleinī, *sf.* neatness, exactness, art.
 knēht, *sm.* boy, servant.
 kneo, knio (*gen.* knēwes, kniwes), *sn.* knee.
 come, *subj. pres.* 3. *sg.* of quēman. See § 155, note.
 com-men, gom-man, *sm.* husband.
 corn, korn, *sm.* corn.
 corōn, *ww.* II, *c. gen.* taste, test, try.
 corōna (Lat. corona), *sf.* garland, crown.
 kōsa, *sf.* point of dispute, narration.
 kōsōn, *ww.* II, speak.
 costunga, *sf.* temptation.
 kot, got, *sm.* God.
 couf, *sm.* business.
 couffen, coufen, *ww.* I, buy.
 krefitig, *aj.* strong, powerful.
 cripea, *sf.* manger.
 kripfen, kriffen, *ww.* I, snatch away, seize.
 crūci, chrūci, krūci, *sn.* cross, crucifix.
 crūzōn, *ww.* crucify.
 quādhun, *pret.* 3. *pl.* of quēdan.
 quēc, chuēc, *aj.* quick, alive, living.
 quēc-brunno, kēcpruno, *wm.* living water; *acc. sg.* quēcprunnan.
 quēdan, *sv.* V, say, tell, name.
 kuelēn, *see* kuolēn.
 quēman, *sv.* IV, come.
 quēna, *sf.* wife, woman.
 quidi = quidu ih.
 cumin, *sn.* cyminum, cummin.
 cumist, cumit, 2. 3. *sg.* of quēman, *see* § 155, note.
 cund, *aj.* known; as *subst. pl.* kinsfolk.

kunden, chunden, *ww.* I, proclaim, show, announce.
 cunigin, *sf.* queen.
 cuning, khunic, khuning, *sm.* king.
 kuning-lih, *aj.* kingly, regal.
 cunni, chunni, *sn.* race, generation, kinship.
 kuolēn, kuelēn, *ww.* III, become cool.
 kuon-heit, kuanheit, *sf.* boldness, bravery.
 kuoni, kuani, chuani, *aj.* brave.
 kuono, *av.* bravely.
 kuphar, chupfer, (Lat. cuprum), *sn.* copper.
 curet, *see* curi.
 curi, *pl.* curit, curet, *imper.* with *neg.* ni curi = Lat. noli; properly the *subj. pret.* to kiosan.
 kurtī, *sf.* shortness, brevity.
 cus, *sm.* kiss.
 cussen, cussan, *ww.* I, kiss.
 kyhukken, *see* huggen.

L.

ladōn, *ww.* II, invite, call.
 lahan, *sn.* veil.
 lahhan, *sn.* cloth, cloak.
 lacta, *pret. sg.* of lecken.
 lamb, *sn.* lamb.
 lang-lih, *aj.* long.
 lango, *av.* long, long time.
 lant, *sn.* land.
 lant-scaf, *sf.* district, country.
 lant-thiot, *sn.* people of the land.
 lastar, blame, complaint.
 lāzgan, lāzan, *sv.* VII, let, allow, leave; lāz nū, used like Lat. sine.
 lazgēn, *ww.* III, tarry, linger.
 lauc, *see* lough.
 lēbēn, lēpēn, *ww.* III, live.
 lecken, *ww.* I, wet.
 legen (Goth. lagjan), *ww.* I, lay place.
 leid, *sn.* grief, pain.

leidhōr, *comp.* to leid; *intj.* alas!
 leisten, *vv.* I, perform, grant.
 leiten, *vv.* I, lead.
 leitid, *sm.* guide, leader.
 lengī, *sf.* length.
 lenzo, *wm.* spring.
 leō (*gen.* lēwes), *sm.* grave.
 lēra, *sf.* teaching, doctrine.
 lērren, lēren (Goth. láisjan), *vv.*
 I, teach, instruct.
 lēsen, *sv.* V, read, gather.
 lēwes, lēs, *interj.* ah! alas!
 lewinna, *wf.* torrent, stream.
 lib, līp, *sn.* life, body.
 libben (from *libjan), *vv.* I, live.
 līd, *sm.* wine, a kind of spirituous
 intoxicating drink.
 lidan, *sv.* I, go, drive.
 ligān (from *ligjan), likkan, *sv.*
 V, lie, lie down.
 līh-hamo, līhamo, *wm.* body,
 corpse.
 lichezeri, *sm.* hypocrite.
 lindo, *av.* softly, mildly.
 linēn, *vv.* III, recline, lean down.
 liod, lioth, *sn.* song, hymn.
 liogan, *sv.* II, lie (mentiri).
 liobt, *sn.* light.
 liozgan, *sv.* II, draw lots, cast
 lots.
 līp-leita, līb-leita, *sf.* livelihood,
 sustenance.
 list, *sm.* science, art.
 listig, *aj.* wise, cunning.
 liuf, *pret.* I. 3. *sg.* of loufan.
 liuhten, *vv.* I, shine.
 liut, *sn.* folk.
 lob, *sn.* praise, glory.
 lobōn, *vv.* II, praise.
 loc, *sm.* hair.
 lōnōn, *vv.* II, *dat. pers. gen. rei,*
 reward.
 lōs, *sn.* dissoluteness, wantonness.
 lōsen, lōssan, *vv.* I, make free,
 free, deliver.
 lōsunga, *sf.* deliverance, redemp-
 tion.

loufan, *sv.* VII, run.
 loug, lauc, *sm.* flame.
 lōz, *sn.* lot, fate; in lōzȝe = Lat.
 sorte.
 luft, *sf.* air.
 lugī, lukī, *sf.* lie, untruth.
 lugināri, *sm.* liar.
 lucil = luzil.
 lust, *sf.* joy, gladness.
 lusten, *vv.* I, *impers. c. dat.* wish
 for.
 lūten, *see* hlūten.
 lūto, *av.* loudly, aloud.
 luzzig, luzig, *aj.* little.
 luzzil, luzil, lucil, *aj.* small,
 little.

M.

māg, māk, *sm.* relation.
 maga-zogo, magaczogo, *wm.* edu-
 cator, trainer.
 magad-burt, *sf.* bringing forth
 from a virgin.
 magan, mukan, *pret.-pres.* be
 able.
 māgin, *sf.* kinswoman.
 mahal, *sn.* judgment, doom.
 mahalen, *vv.* I, betroth.
 mahal-stat, *sf.* place of judgment.
 maht, *sf.* strength, power.
 maht, *pres.* 2. *sg.* of magan,
 mukan.
 mahtig, *aj.* mighty.
 mac, *pres.* I. 3. *sg.* of magan,
 mukan.
 machōn, *vv.* II, make, do, pre-
 pare.
 mammunti, *sn.* friendliness, gentle-
 ness, blessedness.
 mammonto, *av.* gently, friendly,
 lovingly.
 man (*gen.* mannes), *sm.* man.
 manag, *aj.* much; *nom. pl. masc.*
 manage, many.
 manag-falt, *aj.* manifold.
 man-kunni, manchunni, *sn.* man-
 kind.

mannilih, *aj.* each, every.
mannogilih, *aj.* each, every.
man-slago, *wm.* murderer.
man-slahta, *sf.* murder.
māno, *wm.* moon.
mānōd, *sf.* month.
manōn, *wv.* II, warn, exhort, remind.
mānūde, *dat. sg.* of mānōd.
māren, *wv.* I, make known, proclaim.
marha, marca, *sf.* boundary, land, end.
marha, *sf.* mare, horse.
māri, *sn.* news, tidings, story;
māri tuon, make known, proclaim, relate.
marcōn, marchōn, *wv.* II, mark off, settle, appoint.
marrit, *pres. 3. sg., see merren.*
māsa, *wf.* wound, scar.
megin, *sn.* strength, power.
meina, *sf.* opinion; *bī thia* meina, verily.
meinen, *wv.* I, mean, think.
mein-swart, *sm.* perjury, false oath.
mein-tāt, meindāt, *sf.* evil deed.
meister, *sm.* master.
meisto, *aj. superl.* greatest.
menden, *wv.* I, rejoice.
menigī, *sf.* multitude, crowd, host.
menigiro, *comp.* of manag.
menniskī, *sf.* human form.
mennisco, mennisgo, *wm.* man.
meri-grioz, *sm.* pearl.
mēro (Goth. *māiza*), *aj. comp.* greater; *av. mēr; neut. pl.* as *av.* more.
mērōn, *wv.* II, increase.
merren, marran, *wv.* I, hinder, prevent, disturb, mar.
mētar (Lat. *metrum*), *sn.* metre.
mēz, *sn.* measure.
mēzzan, *sv.* V, measure.
mieta, miata, *swf.* reward, pay, wages.

mihil, mihhil, *aj.* great.
mihhilnessi, *sn.* majesty.
mihhilōsōn, *wv.* II, magnify.
miltida, *sf.* mercy.
mīn, *poss. pr.* my.
minniro, *aj. comp.* less; *av. min.*
minna, *sf.* love.
minnōn, *wv.* II, love, like.
minza, *wf.* mint.
mirra, myrra, *wf.* myrrh.
miskēn, misgen, *wv.* I, mix.
missadāhta, *pret. sg.* of missi-thenken.
misse-lēbēn, *wv.* III, lead a bad life.
missi-sprēhhan, missasprēhhan, *sv.* IV, speak amiss.
missi-tuon, missatuon, *v. anom.* do amiss.
missi-, missa-thenken, *wv.* I, think amiss, wrong.
missi-, missa-tāt, *sf.* misdeed.
missi-trūwēn, missidrūēn, *wv.* III, mistrust.
mit, *prep. c. dat.* and *instr.* with; *rarely acc.* with; *mit thiu, mit diu*, when, while, after, seeing that.
mittemo, *wm.* the midst, middle.
mitti, *aj.* middle.
mittila-gart, mittilgart, *sm.* earth, world.
mohta, *pret. 1. 3. sg.* of magan, mugan.
mord, *smn.* murder.
molta, *sf.* dust, earth.
morgan-lih, *aj.* pertaining to the morning, morning.
mōt, *see muot.*
mugan, magan, makan, *pret.-pres., may, be able; pres. 1. 3. sg.*
mag, mac; *pret. sg.* mohta.
mugga, mucca, *swf.* gnat, midge.
mund, *sm.* mouth.
muoter, muater, *sf.* mother.
muor, *sn.* moor, swamp.
mucs, *sn.* food.

muot, muat, mōt, *smn.* mind, spirit, courage.
 muozzan, muozan, *pret.-pres.* may, can, must.
 muruwi, *aj.* tender.
 muspilli, *sn.* destruction of the world, day of judgment, the last day.

N.

nāh, *prep. c. dat. and instr.* near, close by, by, about.
 nāhen, *ww.* I, approach, come near.
 nāhisto, *superl.* to nāh; *subst. wm.* neighbour.
 naht, *sf.* night.
 naht-wahta, *sf.* nightwatch.
 nāh-wist, *sf.* a being near.
 nalles (=ni-alles), nalas, nales, *av.* not, not at all, not however.
 namo, *wm.* name.
 namōn, *ww.* II, name.
 nantun, *pret. pl.* of nemnen.
 nan, =inan, him.
 nartha, *sf.* narda.
 natra, *wf.* viper, adder.
 ne=ni, not.
 neigen, *ww.* I, bend, incline.
 nēman, =nio-man, *sm.* no one.
 nēman, *sv.* IV, take, take down.
 nemnen, nemnan, nemmen, *ww.* I, call, name, invoke.
 nerien, nerren, nerian, nerren, nerran, *ww.* I, save, rescue.
 ni, *neg. part.* not.
 nibi, nube, nub, *cj.* unless.
 nīd, *sm.* hate, envy, anger.
 nidar, *av.* below.
 nidar-gi-sezzen (Goth. satjan), *ww.* I, put down.
 nidar-stīgan, *sv.* I, descend, come down.
 nidarunga, *sf.* condemnation.
 niezant, *pres. 3. pl.* of niozan.
 nih-ein, nichein, *pr.* no one, not one.

nio, *av.* never; strengthened form nio in altare.
 nio-man, *pr.* no one.
 nio-wiht, *sn.* nothing.
 niozzan, niozan, niazan, *sv.* II, use, enjoy, share in.
 nist, is not.
 niunto, ninth.
 niuwi, niwi, *aj.* new.
 ni-wan, *cj.* nothing but, except.
 noh, *av.* yet, and not; noh . . . noh, neither . . . nor.
 nollo, *wm.* hill.
 nōt, *sf.* need, trouble, danger; bī nōti, necessarily, by necessity.
 nōtag, nōtac, *aj.* distressed, in need.
 nōt-stallo, *wm.* companion in adversity, fellow in arms.
 nū, *av.* now.
 nube, nub, *see* nibi.
 nunft, numft, *sf.* a taking, receiving.
 nuzzi, *sf.* use.

O.

oba, *cj.* if.
 obar, *prep. c. acc.* over, upon.
 obanentīg, *aj.* uppermost.
 obanentīgī, *sf.* the top.
 ōdo, ōda, *av.* perhaps.
 odo, oda, *cj.* or; odo . . . odo, either . . . or.
 ōdo-wān, *av.* perhaps.
 ōdo-wīla, *av.* by chance.
 ofan, ovan, *sm.* oven.
 offanōn, ofanōn, *ww.* II, open.
 ofto, *av.* often.
 oh, *cj.* but; *see* ouh.
 olbenta, *wf.* camel.
 oli, *sn.* oil.
 ouh, oh, *cj.* also, but.
 ōra, *wm.* ear.
 ordinōn (Lat. ordinare), *ww.* II, ordain, put in order, arrange.
 ōstana, *av.* from the East.
 ōstar, *av.* to the East, in the East.

ōstarūn, ōstoron, *wfm. pl.* Easter,
Pascha.

ōstrūn, *wf. pl.* the Passover, Easter.

ōtag, *aj.* rich.

ōt-muotī, ōdmuotī, *sf.* humility.

ōd-muotig, *aj.* humble, meek.

ouga, *sn.* eye.

ougen, ougan, *wv.* I, show.

P.

pāgan, *see* bāgan.

palinz-hūs, *sn.* palace.

palwic, *see* balwig.

pan, *see* ban.

paradīs, pardīsi, *sn.* paradise.

parn, *see* barn.

paston, *wm. pl.* fatlings.

pēh (*gen.* pēhhes), *sm.* hell, hell-
fire,

pfenningo, *gen. pl.* of phending.

phending, *sm.* denarius, penny.

phuzza, fuzze, buzza (*Lat.* pu-
teus), *sf.* well.

phuzzi, *sm.* well.

pī, *see* bī.

pidiu, *see* bithiu, bidiu.

pidungan, *pp.* of bi-thwigan;
as *aj.* sad, troubled, distressed.

pi-haltida, *sf.* protection.

pīna, *sf.* punishment, pain.

pisaufta, *pret. sg.* of bi-souffen.

pītan, *see* bītan.

piutit, *pres. 3. sg.* of biotan.

pivallan, *see* bi-fallan.

piqueme, *subj. pres. 3. sg.* of
bi-quēman, arrive, come.

prēdiga, brēdiga, *sf.* sermon.

prēdigōn, praedigōn (*Lat.* pre-
dicare), *wv.* II, preach.

prēdigunga, *sf.* preaching.

pringan, *see* bringan.

prinnan, *see* brinnan.

prōsa, *wf.* prose.

prust, *see* Brust.

pū, *see* bū.

puaza, *see* buoza.

purpurin, *aj.* purple.

Q, *see* K.

R.

rahha, racha, *sf.* account, thing.

rahhōn, rachōn, kirahhōn, *wv.*

II, relate, tell.

rāt, *sm.* advice, plan, help.

rātissa, *sf.* parable.

reda, *sf.* account.

redi, *aj.* quick.

redi-haft, *aj.* reasonable.

redinōn, *wv.* II, speak, tell, re-
late.

rēf (*gen.* rēves, rēues), *sm.* womb.

refsen, *wv.* I, reprove, censure,
chide.

rēgula, *sf.* rule.

rēht, *aj.* right, just, righteous;
sn. righteousness.

rēht-festī, *sf.* justification.

rēht-festigōn, *wv.* II, justify.

rēht-gēr̃n, rēhtkēr̃n, *aj.* just, up-
right.

rēht-līh, *aj.* just.

rēhto, *av.* very, rightly.

reini, *aj.* clean, pure; *av.* reino.

reini, reinida, *sf.* purity, beauty,
cleanness.

reinōn, *wv.* II, make clean.

resten, *wv.* I, rest.

restī, *sf.* rest, repose.

retten, *wv.* I, withdraw, take
from, rescue.

rīhhi, *sn.* kingdom.

rīchi-tuom, richiduum, *sm.* king-
dom.

rīhhisōn, *wv.* II, rule, reign.

rihtī, *sf.* direction, rule.

rihtunga, *sf.* judicial investigation,
trial.

ring, *sm.* ring, garland, circle.

ringen, *sv.* III, fight, struggle.

rīsan, *sv.* I, fall.

riozzan, riozan, reozzan, reozan,
sv. II, weep, weep for, bewail.

rīsan, *sv.* I, ride.

riuwa, riwa, *sw.* regret, repentance, sadness, penance.
 rōra, *swf.* reed.
 rōt, *aj.* red.
 rouhhen, *ww.* I, offer up incense.
 ruova, *sf.* number, numbering.
 ruofan, *sv.* VII, call out, cry out.
 ruogen, ruegen, *ww.* I, accuse, arraign.
 ruog-stab, ruagstab, *sm.* complaint, charge, accusation.
 ruohhen, ruachen, *ww.* I, take account of.
 ruoren, ruaren, *ww.* I, touch, move.
 rusten, *ww.* I, adorn, make right.
 rūta, *wf.* rue (plant).

S.

saga, *sf.* narration.
 sagēn, *ww.* III, say, tell.
 sāhen, *ww.* I (*pret.* sāta), sow.
 sahha, *sf.* reason, accusation.
 salba, *wf.* salve, ointment.
 salb-faz, *sn.* vessel of ointment, alabastrum.
 salbōn, *ww.* II, anoint.
 sālīg, *aj.* blessed.
 saltun, *pret. pl.* of sellen.
 sama, *av.* in like manner, similarly.
 sama-līh, *aj.* same, of the same nature.
 sama-sō, *cj.* as, just as.
 saman, *av.* together, at the same time.
 samanōn, samonōn, *ww.* II, gather together, collect, congregate.
 samanunga, *sf.* assembly, synagogue.
 samaritanisc (-g), *aj.* Samaritanus.
 sambaz-tag, *sm.* sabbath day.
 sāmo, *wm.* seed.
 sang, *sn.* hymn.
 sant, *sm.* sand.

santa, *pret. sg.* of senten.
 santun, *pret. 3. pl.* of senten.
 sār, säre (Otfrit), *av.* at once, immediately.
 sār-io, *av.* strengthened form of sār.
 sē, *see* sēo.
 sēdal, *sn.* seat, throne.
 sēgan, *sm.* blessing.
 sēgenōn, sēganōn, *ww.* II, bless.
 segina, *swf.* net.
 segist, *pres. 2. sg.* of sagēn (*see* § 169).
 sēhan, *sv.* V, *see*.
 seher, *see* sēr.
 sehhl, *sm.* bag, sack.
 sēhs, *num.* six.
 sēhsto, *num.* sixth.
 seid, *sn.* snare.
 sēla, *sf.* soul.
 sēlbo, *pr.* (ipse), self.
 sellen, selen (Goth. saljan, OE. sellan), *ww.* I, hand down, transmit, deliver, betray.
 sēlt-sāni, *aj.* strange, wonderful.
 senden, senten (Goth. sandjan).
ww. I, send, give up, throw.
 senken, senchan, *ww.* I, sink, make to sink.
 sē-no, sē-nu, sē-no-nū, se-nu-nū, *inj.* behold, lo!
 sēo, sē (*gen.* sēwes), *sm.* sea.
 sēr (seher), *sn.* pain.
 sia = sie, they.
 sibba, *sf.* peace, relationship.
 sibun, *num.* seven.
 sibunto, *num.* seventh.
 sīd, sīdh, *av.* after, later; *cj.* since, because; *prep.* after.
 siga-lōs, *aj.* unvictorious, conquered.
 sigi-kamf, *sm.* victorious battle.
 sigi-haft, *aj.* victorious.
 sih-wēlih, *pr. indef.* certain.
 sih, *pr. refl.* oneself.
 sihan, *sv.* I, strain.
 sih-wēr, *pr.* some one; sih-waz, something.

sichûre, *aj.* sure.
 sillaba, *sf.* syllable.
 silabar, *sm.* silver.
 simbulum, simbulun, *av.* always.
 sîn, *pr. gen. sg.* to hēr, ēr.
 sîn, *pr. poss.* his.
 sîn, *be, see* § 178, 2.
 sind, sinth, *sm.* way, direction; in
 dem sinde, in that place, there.
 singan, *sv.* III, sing, relate.
 sînsaz = si insaz.
 sint, *see* wēsan.
 sioh, siuh, *aj.* sick, ill.
 sita, *sf.* side.
 sitōn, *vv.* II, plan, make.
 siuh, *see* sioh.
 sizzen, sitzen, -an (from *sitjan),
sv. V, sit.
 skāchāri, schāheri, *sm.* robber.
 scaffaneru, *part. dat. fem. sg.* of
 skephen.
 scal, *see* sculan.
 skalk, scalch, scalh, scalc, *sm.*
 servant.
 scaz (Goth. skatts), *sm.* money.
 sceffen = skephen, *sv.* VI, draw
 up, out.
 skeidan, *sv.* VII, separate, sever.
 skenken, *vv.* I, pour out, give to
 drink.
 skephen (Goth. skapjan), *sv.* VI,
 create; sō scaffaneru, *part. dat.*
sg. fem. pregnant, being with
 child.
 skarren, *vv.* I, allot, determine.
 skiaro, skioro, *av.* quickly.
 skilt, skild, *sm.* shield.
 skīn, scīn, *aj.* clear, bright, manifest.
 scīnan, *sv.* I, shine, appear.
 scolo, *wm.* debtor.
 skōni, *aj.* beautiful, clear, bright;
av. scōno.
 scouwōn, *vv.* II, view, look at.
 scrib, scrip, *sm.* writing.
 scriban, -en, *sv.* I, write.
 scrib-sahs, *sm.* writing-table.
 sculan, *pret.-pres.* shall; *pres.* I.

sg. scal, skal, I shall, owe,
 ought.
 sculd, *sf.* debt.
 sculdīg, *aj.* guilty; as *subst. n. pl.*
 sculdigon, debtors.
 scūwo (scūuo), *wm.* shadow; *dat.*
sg. scūuen.
 slāf, *sm.* sleep.
 slāfan, *sv.* VII, sleep.
 slag, *sm.* blow.
 slahan, *sv.* VI, strike.
 slahta, *sf.* a killing, race, manner.
 slēht, *aj.* straight, simple, quiet.
 slihtī, *sf.* evenness, simplicity.
 slintan, *sv.* III, swallow.
 slipf (*dat. sg.* slippe), *sm.* slip-
 ping, falling.
 sliumo, *av.* quickly, suddenly; sō
 sliumo sō, as soon as.
 slizzan, slīzan, *sv.* I, slit, tear.
 sluogun, *pret. pl.* of slahan.
 smale-nōz (*pl.* -nōzzēr), *sm.* small
 cattle, sheep.
 smērza, *sf.* pain.
 snēl, *aj.* quick, alive, eager, brave.
 snēlli, *sf.* quickness, bravery.
 sō (so), *av.* so, thus; sō-se = sō-sō,
 when, as, just as; sō . . . sō,
 so . . . as, as . . . as; sō
 wēlich, whosoever; sō wēr sō,
 whosoever; sō wār, where-
 soever; sō wē sō, howsoever;
 sō wēlichu, *neut. acc. pl.*, as
subst. whatsoever things.
 solāri, *sm.* upper room, praetorium.
 solih, *aj. pr.* such.
 solta, *pret.* of sculan, *see* § 174.
 sorga, *sf.* sorrow, care.
 sorgēn, sworgēn, *vv.* III, *c. gen.*
 be uneasy about, have sorrow,
 care.
 sougen, *vv.* I, give milk, suckle.
 spāhi, *aj.* wise.
 spāhida, *sf.* wisdom.
 spanan, *sv.* VI, *acc. pers. gen. rei,*
 urge on.
 sparo, *wm.* sparrow.

sparōn, *wv.* II, keep, preserve, spare.
 spentōn (Lat. *expendere*), *wv.* II, expend.
 spēr, *sn.* spear.
 spilōn, *wv.* II, make fun, play.
 spīwan, *sv.* I, spit, spit upon.
 sprāhha, sprācha, *sf.* language, speech, discourse.
 sprāh-hūs, *sn.* consulting house.
 sprangōn, *wv.* II, spring, spring up.
 sprēhhan, sprēchan, *sv.* IV, speak, say.
 spunga, *sf.* sponge.
 stān, stēn, standan, stantan, *sv.* VI, stand.
 stank, *sm.* odour, stink.
 stat, *sf.* place.
 strāza, *sf.* street.
 stedi, *sn.* sea-shore.
 stēhhan, stēchan, *sv.* IV, pierce, stick.
 stein, stēn, *sm.* stone, rock.
 steit, *pres.* 3. *sg.* of standan.
 stēn, stone, *see* stein.
 stēmna, *sf.* voice.
 sterken, kistarkan, *wv.* I, make strong, fortify.
 stērro, *wm.* star.
 stēt, *see* standan.
 stīgan, *sv.* I, ascend, climb.
 stillen, *wv.* I, calm, pacify.
 stimma, stimna, *swf.* voice.
 strengisōn, *wv.* II, become strong.
 strewen, *wv.* I, spread, scatter.
 stridunga, *sf.* a creaking, gnashing.
 strītan, *sv.* I, fight.
 stūa-tago, *wm.* day of punishment, doomsday.
 stual = stuol, *sm.* stool, throne.
 stūen, *wv.* I, atone for, pay penalty.
 stum, *af.* dumb, mute.
 stunta, *sf.* time, hour.
 suarb, I. 3. *pret.* *sg.* of swērbān.

su-lih, so-lih, *pr.* such.
 sūfan, *sv.* II, sip, drink.
 sūgan, *sv.* II, suck.
 sum, *af.* a certain, Lat. *quidam*.
 sun, sunu, *sm.* son.
 sundarīn, sundirīn, *af.* southern.
 sunna, *sf.* sun.
 sunta, sundia, *sf.* sin.
 suntar, *av.* especially.
 suntig, -īc, *af.* sinful; as *subst.* sinner.
 suohhen, suachen, *wv.* I, seek, long for.
 suona, suana, *sf.* judgment, atonement, reconciliation.
 suonāri, suanāri, *sm.* judge.
 suonnen, suannen, suonnan, *wv.* I, expiate, administer justice, judge.
 suon-stat, *sf.* place of judgment.
 suor, *pret.* 3. *sg.* of sweren.
 suoqzi, suozi, suazi, *af.* sweet, pleasant.
 sus, *av.* so, thus.
 sus-lih, *af.* *pr.* such.
 swār, swāri, *af.* painful, pressing, heavy.
 swarz, *af.* black.
 swēlgan (suēlgan), *sv.* III, swallow.
 swērbān (suērbān), *sv.* III, wipe, dry.
 sweren, sueren, swerren, swerrien, swerran, from *swarjan, *sv.* VI, swear.
 swērt, *sm.* sword.
 swēster (suēster), *sf.* sister.
 swigēn (suigēn), *wv.* III, be silent.
 swilligōn, *wv.* II, burn away slowly.
 sworgēn, *see* sorgēn.

T.

tag, tac, *sm.* day.
 taga-lih, *af.* daily.

tagamuos, *sn.* dinner.
 tarnen, kitarnan, *wv.* I, hide, conceal.
 tāt, dāt, *sf.* deed.
 tātun, *pret.* 3. *pl.* of tuon.
 teil, deil, *snm.* part, share.
 teillen, teilen, *wv.* I, divide, share.
 tēmpal (Lat. templum), *sn.* temple.
 teof, tiuf, *aj.* deep.
 terren, derien, *wv.* I, injure, forsake.
 tēta, *pret.* 1. 3. *sg.* of tuon.
 tihta, dihta, *sf.* poem.
 tihtōn, dihtōn (Lat. dictare), write, compose.
 tilli, dilli, dill, *sm.* anise.
 tīn = thīn.
 titul, *sm.* title.
 tiuf, *see* teof.
 tiufal, tiuval, *sm.* devil.
 tiuffī, diufī, *sf.* depth.
 tiuren, diuren, *wv.* I, glorify.
 tiuri, diuri, *aj.* costly, precious.
 tiurida, *sf.* glory.
 tiurisōn, diurisōn, *wv.* II, glorify.
 tōd, dōt, dōth, *sm.* death.
 toht, doht, *sf.* fitness, qualification.
 tohter, dohter, *sf.* daughter.
 tōt, dōd, *aj.* dead.
 touffen, toufen, *wv.* I, baptize.
 tougilen, tougalen, *wv.* I, hide, conceal.
 touwen, towan, douwen, downen, *wv.* I, die, perish.
 tragan, *sv.* VI, carry, bear, suffer.
 trahta, drahta, gi-drahta, *sf.* aim.
 trahtōn, *wv.* II, ponder, reflect, think about.
 tranc, dranch, *sm.* drink.
 trenken, drenken, *wv.* I, give to drink, refresh.
 trēso, drēso (*gen.* trēsewes), *wmm.* treasure.

treuwa, triuwa, *sf.* faith.
 trinkan, drinkan, *sv.* III, drink.
 trioſan, triofan, *sv.* II, drop.
 trof, drof (*lit.* drop), strengthening the negative particle ni.
 trohtīn, *see* truhtīn.
 trōsten, drōsten, *wv.* I, *c. gen.* rei, console one about.
 truhtīn, druhtīn, trohtīn, *sm.* master, Lord, God.
 trumba, *wf.* trumpet.
 truoben, druaben, *wv.* I, make sad, put in confusion.
 trūt, drūt, *sm.* friend.
 trūwēn, *wv.* III, trust.
 tū = thū.
 tugged, dugid, *sf.* ability, valour, fitness.
 tumb, *aj.* dumb, foolish.
 tūnihha, tūniha, *wf.* tunic, robe.
 tunkal, dunkal, *aj.* dark, unclear.
 tuoh (*dat. pl.* tuochum), *sm.* cloth.
 tuom, duam, *sn.* judgment.
 tuommen, duommen, *wv.* I, judge.
 tuon, duon, duan, *v. anom.* do, make; tuon lōsunga, deliver, redeem.
 tura, dura, *sf.* door; in durōn, at the doors.
 twellen, dwellen, *wv.* I, sojourn, remain behind.

U.

ubar, *prep. c. dat.* and *acc.*, over, on.
 ubar-al, *av.* over all, especially, everywhere, throughout.
 ubar-gangan, *sv.* VII, go over, travel through.
 ubar-huhtig, *aj.* haughty, proud.
 ubar-winnan, *sv.* III, conquer.
 ubil, upil, *aj.* bad, wicked; *n. subst.* the bad, wickedness; *masc. nom. pl.* malefactors.

uërs = fërs.

ûf, *av.* up.

ûf-gang, *sm.* an arising.

ûf-springan, *sv.* III, spring up.

ûf-stigan, *sv.* I, go up, ascend.

um-bërenti = un-bërenti, *part.*

aj. barren, unfruitful.

umbi, umpi, *prep. c. acc.* about;
av. around.

umbi-bi-gëban, *sv.* V, surround.

umbi-ritan, *sv.* I, ride round
about.

umbi-sellen, *vv.* I. surround.

umbi-wërft, *sm.* circle, orbit; al
these umbiwërft, the world.

un-bërenti, *part. aj.* barren, ste-
rilis.

un-ëra, *sf.* insult, dishonour,
shame.

un-fir-traganlih, unfardragan-
lih, *aj.* unbearable.

un-gërno, *av.* reluctantly, un-
willingly.

un-gi-loub-fol, *aj.* unbelieving.

un-gi-mah, *aj.* not suitable.

un-gi-mah, *sn.* injustice, trouble.

un-gi-nāit, *part. aj.* without seam.

un-gi-wātit, *part. aj.* not clothed,
unclothed.

un-kust, *sf.* wickedness, deceit.

unnan, giunnan, *pret.-pres.* grant
willingly, thole.

un-nōtag, unnōtac, *aj.* without
need.

un-nuzzi, *aj.* useless, idle.

un-ōdi, *aj.* impossible.

un-redina, *sf.* absurdity, nonsense.

un-rëht, *sn.* iniquity.

unsën, *poss. pr. dat. pl.* to unsën,
our.

unsën, our.

unsih, *acc.* us.

un-scamanti, *part. adj.* without
shaming.

un-scant, *aj.* without disgrace.

un-sübar, unsüber, *aj.* unclean.

untar, *prep. c. acc. dat.* under,

among, between; *av.* down;

untar zwein, doubtful; untar

in zwisgën, one to another;

untar diu, in the meanwhile.

untar-fallan, *sv.* VII, fall between.

un-tāt, undāt, *sf.* misdeed, spot,
guilt.

unti, unte, unta, *cj.* see anti.

un-wërdliho, *av.* with indigna-
tion, indignantly.

un-wirdig, *aj.* unworthy.

un-wizganto, *av.* unknowingly.

unz, unzi, *prep. c. acc.* until; *cj.*
while, until.

unzan, unzin, *prep. c. acc.* until;
unzin ce, until.

uodil, *sm.* land, property.

upi, *cj.* = ibu.

upil, see ubil.

ur, er, ir, ar, *prep. c. dat.* out, from.

ur-heiz, *sm.* courage, boldness,
revolt, sedition.

ur-kundi, *sn.* testimony.

ur-cundo, *wm.* witness.

ur-lub, *sn.* permission, leave.

ur-resti, *sf.* resurrection.

ûz, *av.* out; *cj.* ûz, ûz-ouh, but.

ûzzan, ûzan, *prep. c. acc. gen. dat.*
without, except; *cj.* unless.

ûzzana, *av.* outwardly.

ûzzar, ûzar, *cj.* but, except; *prep.*
out; *aj.* outward; *superl.* ûz-
zarōsto.

ûzze, ûze, *av.* outside, without.

ûz-gang, *sm.* outlet.

ûz-gangan, *sv.* VII, go out.

ûz-nëman, *sv.* IV, to take out.

ûz-wërphan, *sv.* III, throw out.

W.

wabar-siuni, *sn.* sight, spectacle.

wāffan, wāfan, *sn.* weapon.

wāffanen, wāfanen, *vv.* I, arm.

wāga, *sf.* balance.

wah, *inj.* ah! oh!

wāhi, *aj.* beautiful, good.

- gi-wahan, *sv.* VI, *c. gen.* mention, think of.
 wāhhēn, wachēn, wachan, *wv.* III, watch, wake.
 wahsan, *sv.* VI, grow.
 wahsmo, *wm.* fruit.
 wal, *sm.* whale.
 wald, *sm.* wood, forest.
 waltan, *sv.* VII, *c. gen.* rule, have power over.
 waltant, *sm.* ruler.
 wamba, *swf.* womb, belly.
 wān, *sm.* opinion, expectation, hope.
 wana-heil, *aj.* weak.
 wanān, wanana, *av. interrog.* wherefore, whence.
 wānen, wānnan, *wv.* I, believe, hope, think, suppose, expect.
 wanga, *wn.* cheek.
 wanta, *cj.* because, for, since.
 wār, *sn.* truth.
 wār, wāri, *aj.* true.
 wār, *av.* where.
 wara, *av.* whither.
 wāra, *sf.* truth; in wāra, truly.
 warg, warch, *sm.* evildoer.
 wār-līhho, *av.* verily, truly, therefore.
 wārniissi, *sn.* truth.
 wartil, *sm.* watchman, overseer.
 wasal, *sn.* rain.
 wasso, *av.* sharply.
 wassida, *sf.* sharpness.
 wāten, *wv.* I, clothe, dress.
 waz, *pr. neut.* what.
 wazgar, *sn.* water.
 wazgar-faz, *sn.* water-pot.
 wē (gen. wēwes), *sn.* woe, pain, sorrow.
 wē, *inj.* woe!
 wēban, *sv.* V, weave.
 wēdar, *pr.* whether, which of two.
 wēg, *sm.* way.
 wēge-fart, *sf.* journey.
 wēgan, *sv.* V, weigh, ponder, judge; wēgan scin, *c. gen.* become conscious of, perceive clearly.
 wēhsal, *smn.* change, exchange, course.
 weidenōn, *wv.* II, pasture, hunt.
 weigen, *wv.* I, trouble, fatigue, torment.
 weiso, *wm.* orphan.
 weiz, *see* wizzan.
 wecken, wechan, *wv.* I, awake, wake up, stir up.
 wēlih, *pr. interrog.* who; *indef.* anyone, someone.
 wellen, welen, *wv.* I, choose.
 wēnag, wēnig, *aj.* lamentable, miserable, wretched.
 wenken, *wv.* I, totter, waver, be wanting.
 wenten (*pret.* wanta), *wv.* I, turn.
 weo, wuo, *av. interrog.* how.
 wēr (wie), *pr. interrog.* who; *indef.* anyone.
 wēralt, *sf.* world.
 wērban, *sv.* III, turn, return.
 wērdan, *sv.* III, become, be, happen.
 wergin, *av.* anywhere, somewhere.
 wērkon, *wv.* II, do, work, bring about.
 wērck, wērck, *sn.* work, deed.
 wērolt = wēralt, world; zi wērolti, for ever; fon wērolti, from the beginning of the world.
 wērolt-rēhtwis, *aj.* just; *subst. pl.* pious people in the world.
 wērphan, wērphen, wērfan, *sv.* III, throw.
 wērran, *sv.* III, bring into confusion.
 werren, werien, *wv.* I, hinder, defend.
 gi-werri, *sn.* sedition, rebellion.
 wēsan, *sv.* V, be.
 wessis, *pret. subj. 2. sg.* of wizzan.
 wīb, wīp, *sn.* wife, woman.
 widar, *prep. c. acc.* against, for.

widari, *av.* again, back.
 widar-sahho, *wm.* enemy.
 widar-wërban, *sv.* III, return.
 wie = wër.
 wielih, *pr.* what sort of.
 wig, wïc, wihe, *smn.* battle, war.
 wig-stat, wicstat, *sf.* place of battle.
 wig-sälüg, *aj.* victorious.
 wiñ, *aj.* holy.
 wiñen, *wv.* I, hallow, bless, praise.
 wiñ-rouh, *sm.* incense.
 wiñ-rouh-brunst, *sf.* incense.
 wiht, *sn.* aught, thing, being, creature.
 wil, *see* wollen.
 willo, willeo, willio, *wm.* will, wish.
 wîn, *sm.* wine.
 winistar, *aj.* sinister, left; in *sîna winistra*, on the left of him.
 winnan, *sv.* III, toil, fight.
 wint, *sm.* wind.
 wio, *av.* in any way.
 wio-lih, *pr.* what sort of (= Lat. *qualis*).
 wirdig, *aj.* worthy.
 wirken, *wv.* I, work, perform.
 wiro, *av.* worse.
 wirsiro, *aj. comp.* worse; *superl.* *wirsisto*.
 wirt, *sm.* husband.
 wis, wisi, *aj.* wise, knowing, experienced; *wis wësan*, *c. gen.* to know a thing.
 wîsen, wîssan, *wv.* I, show, guide.
 wîsôn, *wv.* II, *c. gen.* visit.
 wist, *sf.* sustenance.
 wis-tuom, wîsduam, *sm.* wisdom, knowledge.
 wîz, *aj.* white.
 wîzago, *wm.* prophet.
 wîzagôn, *wv.* II, prophesy.
 wîzogo = wîzago.
 wîzgan, *pret.-pres.* know; *pres.* 1. 3. *sg.* *weiz*.

wîzzanto, *av.* knowingly.
 wîzzi, *sf.* wîzzi, *sn.* knowledge, understanding
 wîzzi, wîzi, *sn.* punishment, hell.
 wîzzôd, *smn.* law.
 wola, *av.* well; wola tuon, do good.
 wolago, *inj.* well! ah!
 wola-thenken, *wv.* I, be well disposed.
 wola-queti, *sm.* salutation.
 wolar, *inj.* well!
 wolcan, *sn.* cloud.
 wollen, *v. anom.* will, be willing; *pres.* 1. *sg.* *wil*; *pret. sg.* *wolta*.
 wonën, *wv.* III, remain, dwell, abide; *pret.* *wonëta*, *wonata*.
 worolt-ring, *sm.* circle of the world.
 worolt-liuti, *pl.* people in the world, people.
 worolt-sacha, *sf.* affair or concern of this world.
 wort, *sn.* word.
 wunnia, *sf.* meadow-land.
 wunt, *aj.* wounded.
 wuntar, *sn.* wonder, miracle.
 wuntarôn, *wv.* II, wonder, be amazed; *pret. pl.* *wuntorôtun*, *wuntrôtun*.
 wuo, *av.* how.
 wuofan, wuoffan, *sv.* VII, lament, mourn, weep for.
 wuoft, *sm.* a weeping.
 wuostinna, *sf.* desert.
 wurken, wirken, *wv.* I (*pret.* *worhta*, *worahta*), perform, do.
 wurt, *sf.* fate, lot.
 wurz, *sf.* herb, plant; *acc. pl.* *wurci*.

Y.

yrforhten, yforahten = ir-forhten, be afraid.
 yrfurben, *see* ir-furben.
 yrscein, *pret.* 3. *sg.* of ir-scënan.
 yrsuaht, *pp.* of ir-suohhen.

Z, C (before i, e).

za, ze, *prep. c. dat. instr.* at, to;
 za diu, with the intention.
 zahar, *sm.* tear.
 zāla, zaala, *sf.* danger.
 zala, czala, *sf.* number.
 zan, *sm.* tooth.
 zeigōn, *wv.* II, show.
 zeihhan, zeichan, *sm.* sign, token.
 zeinen, *wv.* I, mark, show.
 zeinōn, *wv.* II, show, mark.
 zellen, zellān, *wv.* I, count,
 ascribe, relate, tell.
 zēman, gizēman, *sv.* IV, *impers.*
 be befitting, be meet.
 cenim, *dat. pl.* of zan.
 zēsawa, *wf.* right hand.
 zēso, *aj.* right (=Lat. dexter); in
 zēso, on the right hand.
 ci, zi, *prep.* = za; zi nōti, neces-
 sarily; zi wāra, of a truth, truly.
 ziaren, *wv.* I, adorn.
 zīhan, *sv.* I, say something of one,
 accuse.

zilōn, *wv.* II, endeavour, under-
 take.
 zimbrōn, *wv.* II, build.
 zins, *sm.* tax.
 zi-samana, *av.* together.
 zi-sliŕzan, *sv.* I, tear, rend.
 zi-spreiten, *wv.* I, scatter, dis-
 perse.
 zīt, gizīt, cīt, *sf.* time, hour.
 ziu = zi wiu, to what purpose,
 wherefore, why.
 zi-wērphan, *sv.* III, destroy.
 zwēlga (zuēlga), *sf.* branch.
 zwiski, *aj.* twofold; untar in
 swisgēn, among themselves, one
 to another.
 zunga, *wf.* tongue, language.
 zunzan, *prep. c. acc.* until, as
 far as.
 zuo-hēlpha, *sf.* help, aid.
 zuomīg, *aj.* empty.
 zuo-wart, *aj.* future.
 zwēhōn, zuēhōn, *wv.* II, doubt.
 zwēne, *num.* two.
 zwīval, *sm.* doubt.

PROPER NAMES.

Aaron, *sm.* Aaron.
 Abel, *sm.* Abel.
 Abraham, *sm.* Abraham.
 Alexander, *gen.* Alexandres, *sm.* Alexander.
 Andreas, *dat.* Andreæ, *sm.* Andrew.
 Barabbas, *acc.* Barabbasan, Barabban, *sm.* Barabbas.
 Barachias, *gen.* Barachiascs, *sm.* Barachias.
 Bethania, *sf.* Bethany.
 Bethleem, Bethlehem.
 Bethsaida, *sf.* Bethsaida.
 David, *sm.* David.
 Ebräisc, *aj.* Hebrew; *dat. sg. fem.* ebräisgon.
 Elias, *gen.* Eliases, *sm.* Elias.
 Elisabeth, Elysabeth (Helisabeth), *sf.* Elisabeth.
 Fariseus = Phariseus.
 Franko, Vranko, *wm.* a Franc.
 Frenkisg, *aj.* Franconian.
 Gabriel, *sm.* Gabriel.
 Galilea, *sf., gen.* Galileæ, Galilee.
 Golgotha, *sf.* Golgotha.
 Heilant, *sm.* Saviour.
 Helias, *sm., gen.* Heliases, Elias.
 Herod, *sm.* Herod.
 Hierusalem, Jerusalem; *dat. (abl.) pl.* Hierusolimis.
 Hludwig, *sm.* Ludwig, Lewis.
 Israhel, *sm.* Israel; *gen. pl.* Israhelo.
 Jacob, Jacobus, *sm.* Jacob; *gen.* Jacobes.
 Jonas, *sm.* Jonas; *gen.* Jonases.

Johannes, *sm.* John; *acc.* Johan-nem.
 Joseph, *sm.* Joseph; *gen.* Josebes, *dat.* Josebe.
 Judas, *sm.* Judas.
 Judeisg, *aj.* Jewish.
 Judei, Judon, *nom. pl.* Jews; *gen. pl.* Judeno, Judeōno, Judōno; *dat. pl.* Judein, Judæin, Judeis.
 Kaiphass, *sm.* Caiaphas.
 Karleman, *sm.* Charlemagne.
 Cireneus, *aj.* of Cyrene; *acc.* Cireneum.
 Cleopas, *sm.* Cleophas; *gen.* Cleopases.
 Kriachi, *sm. pl.* Greeks.
 Criechisc, *aj.* Greek; *dat. sg. fem.* Criehisgon.
 Krist, Crist, Christ, *sm.* Christ.
 Latinisc, *aj.* Latin; *dat. sg. fem.* Latinisgon.
 Lazarus, *sm.* Lazarus; *acc.* Laza-rusan.
 Magdalenisc, Magdalenisg, *aj.* of Magdala.
 Macedonia, *sf.* Macedonia.
 Maria, *wf.* Mary.
 Martha, *wf.* Martha.
 Medi, *masc. pl.* Medes.
 Messias, *sm.* Messiah.
 Nazarenisc, Nazarensig, *aj.* of Nazareth.
 Nazareth, Nazareth.
 Ninevisg, *aj.* of Nineveh.
 Northman, *sm.* Norman.
 Persi, *nom. pl.* Persians.

Pharisæus, Fariseus, *sm.* Phari-
see; *nom. pl.* Pharisei; *dat. pl.*
Phariseis, Pharisein.

Philippus, *sm.* Philip; *dat.*
Philippe.

Pilatus, *sm.* Pilate; *dat.* Pila-
tuse; *acc.* Pilatum.

Rufus, *sm.* Rufus; *gen.* Rufuses.

Rōmāni, *nom. pl.* Romans.

Salamon, *sm.* Solomon; *gen.*
Salamones.

Samaria, *sf.* Samaria; *gen.* Sa-
mariae; *dat.* Samariu; *acc.*
Samariam.

Samaritani, *nom. pl.* Samaritans;

gen. pl. Samaritanorum; *dat.*
pl. Samaritanis.

Samaritanisc, Samaritanisg, *aj.*
of Samaria.

Satanaz, *sm.* Satan.

Scarioth, *sm.* Iscariot.

Simon, *sm.* Simon.

Syria, *sf.* Syria; *dat. sing.* Syriu.

Theophilus, *sm.* Theophilus; *voc.*
Theophile.

Thomas, *sm.* Thomas.

Zacharias, *sm.* Zacharias; *gen.*
Zachariases; *acc.* Zachariam.

Zebedeus, Zebedee; *gen.* Zebe-
deen, Zebetheen.

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London

HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER



April, 1888.

The Clarendon Press, Oxford, LIST OF SCHOOL BOOKS,

PUBLISHED FOR THE UNIVERSITY BY

HENRY FROWDE,

AT THE OXFORD UNIVERSITY PRESS WAREHOUSE,
AMEN CORNER, LONDON.

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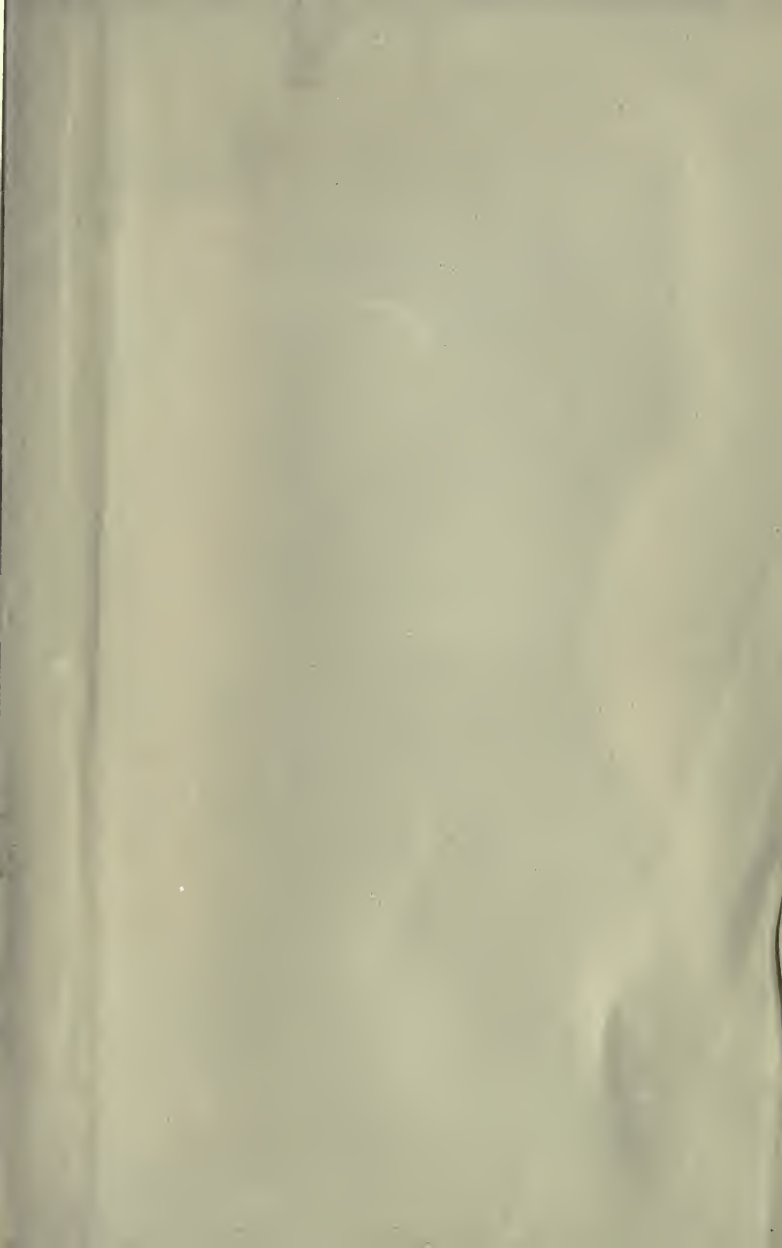
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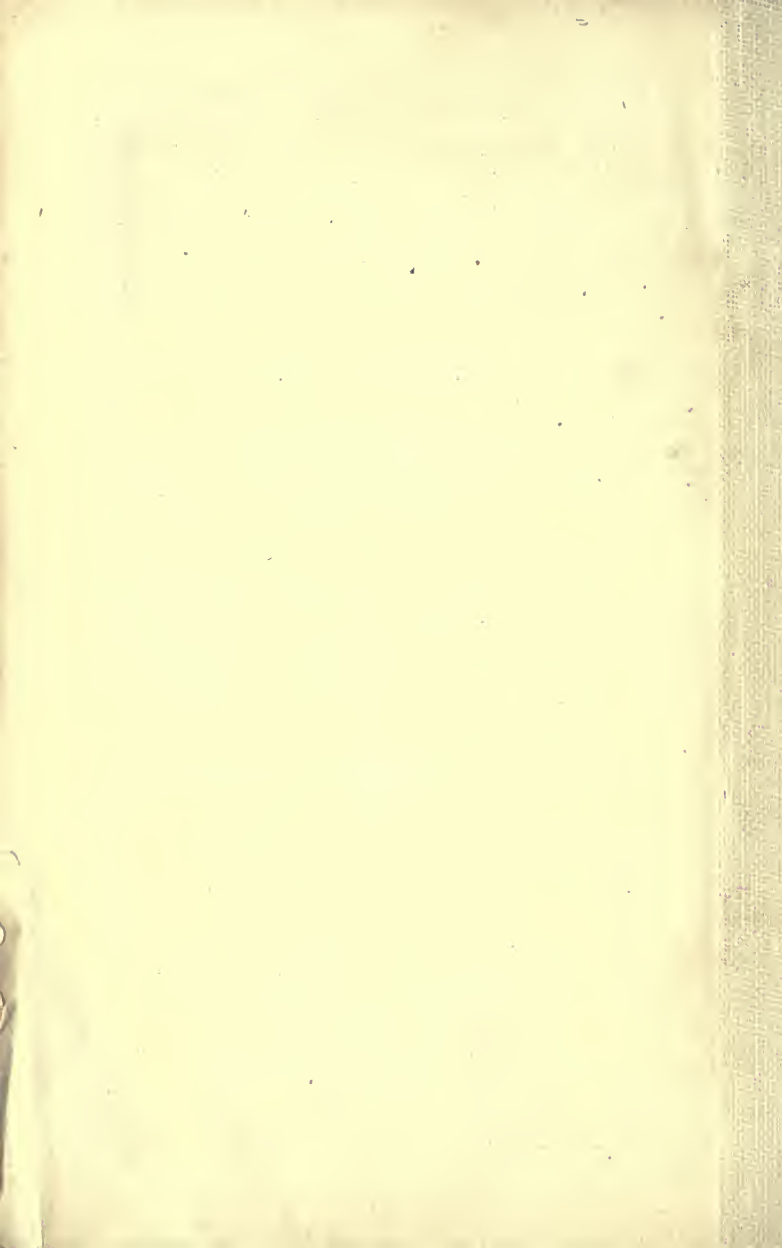
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